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The Princeton Seminary Bulletin

The Integrity of the Church
W. A. Visser 't Hooft

You are an Evangelist
Henry Snyder Gehman

The Presence of God in a Mystery
Arlan P. Dohrenburg

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PRINCETON THEOLOGICAL SEMINARY

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THE NEW GATEWAY

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IN THIS ISSUE

THE addresses and reports in connection with the 146th Annual Commencement comprise the special features of this issue of *The Bulletin*. We are grateful to Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, for permission to print his Commencement address, "The Integrity of the Church." Also, to our larger reading group, we are making available President Mackay's farewell message to the members of the Graduating Class of 1958, entitled, "Make Every Thought Christ's Captive."

In view of the retirement of Dr. Henry S. Gehman, William Henry Green Professor of Old Testament Literature, all the alumni who have been his students will read appreciatively his Baccalaureate Sermon, "You Are An Evangelist." Other articles of interest are a sermon delivered by the Reverend Arlan P. Dohrenburg, a member of the Faculty, at the regular Sunday Vesper Service in Miller Chapel, entitled, "The Presence of God in a Mystery"; a tribute to Toyohiko Kagawa in recognition of his seventieth birthday, written by Dr. Charles R. Erdman; and two review-articles by members of the alumni who are professors in other seminaries: Dr. Brevard S. Childs, recently appointed to the Faculty of Yale Divinity School, and Dr. Walter Wiest, of Western Seminary, Pittsburgh.

The Book Review section and Alumni News have been prepared by the usual editors, Dr. Jurji and Dr. Hopper.

D.M.

STUDENTS' LECTURESHIP ON MISSIONS

November 3, 4, and 5

"The Church's Response to Global Disintegration"

Winburn T. Thomas, Ph.D.

Guest Professor of Missions, McCormick Theological Seminary

THE INTEGRITY OF THE CHURCH

W. A. Visser 't Hooft

When I am asked to come to a Commencement Day in a university or college in this country, frequently my European friends, or the members of my family ask, "Why is this a Commencement? What begins at that time?" I've always found this a little difficult to explain because paradoxically a commencement is really the end of a university or seminary career. But when I have to speak on a Commencement occasion I am rather glad for that name because then it suddenly throws all the emphasis on the future rather than on the past. A Commencement is not simply a day of commemoration of the best years of our lives spent at a seminary or university, but it is a beginning when we reflect together on what is ahead.

Now this morning we shall reflect on that body with which most of you who graduate will in one way or another be identified—the Church of Jesus Christ. I do not say the churches; I say the Church of Jesus Christ, in the singular. For really when we go to the root of the matter, we must ask questions, especially when we think of our life work, not in terms of churches, but in terms of the one Church of Jesus Christ. The New Testament only speaks about that one Church, and the fact that in the confusion of history churches arose has not changed that fundamental situation, that there is one Church of Christ. Christ himself knows only one Church because his Body cannot be divided. And so we want to think about that one Church here today and ask ourselves just what is its condition at this time. And of course you'd expect me to say a word about the ecumenical nature of that Church. And I will, because I believe it is true that in this age and generation the rediscovery by the church of its ecumenical nature is a basic, decisive fact.

Sometimes I regret that the word *ecumenical* is the word by which we indicate that world wide movement that's going through the churches today. Not simply because it's a difficult word. That sometimes has an advantage. When you have a difficult word, then people have to take the trouble to find out what it means. No, it's not that. But it is that the word ecumenical is really not quite adequate to describe what is happening in and between the churches in our time. You see ecumenical is really a spatial concept. It makes you think in terms of the universality of the church, of its catholicity, that it embraces men and women of all parts of the world, of all tongues, of all races, of all classes. But to that extent, as a spatial concept, it is a little too horizontal. It does not indicate sufficiently that what is happening among the churches today has a dimension of depth, a vertical dimension. What is happening between the churches today is not simply that they look across to each other, but that they are looking toward new horizons. It is at the same time that they face in a new way the question of the nature of the Church. In other words, what is truly important in this movement that is going

through the churches, what is truly important in the ecumenical movement, is that it is concentrating on the question of the integrity of the Church.

Many good words are monopolized for certain movements and can then no longer be used in other ways. You can think of several examples. In a sense all of us would like to be fundamentalists, because all of us want to hold on to the foundations of Christian belief. All of us want to be modernists in the sense that we want to have a message relevant to our modern day. All of us want to be catholics in the sense of really having a world-embracing Christian faith. All of us want to be reformed in the sense of living in churches that are constantly being renewed. And so I wish we could use the word "integrist." But unfortunately that already has been monopolized also. Integrist is a word that I use especially in the French language, *les integrists*, for those in the Roman Catholic church who oppose any change. When you become interested in the whole spiritual situation in a country like France today, or even in other Latin countries, you find constantly a difference between the so-called *integrists* and the *progressives*. And integrists are those who stand for the total integrity of the church without any change at any point. What a pity! I tried to make the word, integrist, available as one of the descriptions of what is going on in the ecumenical movement. Now what I am saying is not simply what I would like to see go on in the ecumenical movement; it is what is actually happening. I think it is a remarkable fact that if you look at the messages of the great ecumenical assemblies you will find usually a strong emphasis upon what, perhaps for the first time in the ecumenical movement, was expressed by Dr. John Mackay when he wrote into the Oxford Report these very simple lines, "Let the church be the church." That was in 1937. And Archbishop William Temple who wrote the message of that particular conference picked it up. In that message we read, "The first duty of the church and the greatest service to the world it can render is that it be in very deed the church, confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in him in a fellowship of love and service." And then a number of years ago, in between you've had World War II during which there had been a very valiant attempt made by the churches, not simply to become victims of war hysteria. In '48 in Amsterdam they said, "Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the gospel with our own economic, national or racial interest, and feared war more than we have hated it."

As we talked with each other there, that is in the Assembly of the World Council, we began to understand how our separation had prevented us from receiving correction from one another in Christ. And because we lacked this correction the world has often heard from us not the Word of God, but the words of man. You see how there the ecumenical relationship, the relationship between the churches, the conversation, the give and take, the discussion, all that is placed in a wider setting in order that the church may be purified and renewed, in order that it may find its true integrity. And so, it seems to me, that if you want really to discover the deepest motif in the life of the

Church today, it is the struggle for integrity.

Now, my task is to be in touch with the churches in many parts of the world, and during the last eighteen months I have had to visit various continents. I have been, of course, in Europe where my headquarters are, in Asia and Africa, in this country, and also behind the Iron Curtain. And I would now like to indicate, just in a very short way, what forms this struggle for the integrity of the church seems to me to be taking in these completely different situations. In every case there are different attacks upon the Church, different temptations for the Church, but in every case, the same battle for the identity of the Church with itself, for the identity of the Church with that Church which the New Testament offers us, and for the true faithfulness of the Church to the mission which its Lord has given to it.

I

First of all a few words about that part of the world which, of course, I know best, Western Europe. It seems to me that the great struggle for the integrity of the Church in that particular part of the world is in the first place a struggle against hopelessness, which characterizes so much the environment in which it lives. An American friend of mine once said when he had made a European journey, "It looks to me as if in the general life of Western Europe people seem to think that all the historical possibilities are completely exhausted and that therefore they have nothing to look forward to." And that is indeed the basic temptation of European civilization today. You find it reflected of course in some of the great movements of thought, specifically in the existentialist movement. But in other ways, you find it in the realm of politics, for it is on the basis of hopelessness that you get reactionary movements. When there is no real belief that you have possibilities for new solutions or new opportunities in the future, then you must hang on to what you've got, and you turn your eyes to the past. And if there is today a certain type of colonialism, or at least, an attempt to maintain a colonialist attitude here and there, and a certain nervousness about the place of Europe in the world, then it is all based on that radical hopelessness that is so much abroad on the continent.

The task of the church then is precisely to preach the Christian hope and to say that at no stage have men, who stand before the living God as they come to know him in Jesus Christ, the right to give up hope, because he is a living God, because that Jesus Christ is a Christ that is not identified with any particular stage of culture, with any particular condition of a continent or a civilization, but as we sang a few moments ago, who calls us all the time to new perspectives. And the wonderful thing in that connection is that in European life, because there are so few others who preach hope, we find that when the church actually does do so there is a real response. You have heard about the Kirchentag in Germany. How else can you explain that in that secularized country, where so much paganism has been abroad, you can now get hundreds and thousands to come to this Kirchentag. And so many of them come from the university world which was perhaps the most secularized of all. And so I say: Thank God where hope is

being preached in old Europe, there is a response!

II

But now we go immediately to another part of Europe, and there curiously you live in a world where in one way there is a great deal of hope because they talk all the time about the future and about the new, marvelous world they are going to create—the Communist world. And I think they are going to lick all the rest of the world with their great inventions and their social systems. And what's the role of the Church there? The role of the Church there is to maintain its independence over against an extremely clever, well-organized, and persistent attempt to pull the teeth of the Christian gospel, not so much to suppress the Church—that is not what is happening in Eastern Europe—but to put the Church in a little corner where it will no longer have any dealings with the main streams of life, where it will slowly die out because it will just be a Church of old people, where it will just hang on to a tradition, but it will lose all contact with the forces that really shape the new society. But there also—Thank God—we may speak of a magnificent struggle for the integrity of the Church. It is not yet possible to tell that story in full, because so much of it happens in quiet ways in local congregations and in the lives of individuals. If today in East Germany you are a teacher, or a government servant, or a judge, then you have to fight every day of your life if you want to remain a Christian or an active member of the Church. The pressure put on you is such that it may cost you your job. It may, even more in the case of young people, cost you all opportunity for a university education or for any real advancement in life. And the great thing is that there are these thousands and thousands, right in the midst of that battle for the souls of the Christians in Germany, who are willing to put their Christian faith in front of every other consideration, and so fight for the integrity of the Church of Christ in a totalitarian environment.

III

But we must hasten on and ask ourselves what form the battle takes in Asia. It does not seem to me difficult to answer that question. In Asia the battle takes the form of a great struggle between nationalistic syncretism and the young churches. What do I mean by nationalistic syncretism? It is the sentiment that religion is simply a part of a national culture and that therefore it is almost indecent to declare any religion as having the full truth. You just consider every religious attitude, every religious truth, every religious sentiment, as something that comes from below, from human beings, and therefore it is as relative as everything else that these human beings produce or think. But Jesus Christ is not relative! The one whom we preach to you is not one of the many of a pantheon. He is the Lord of all. But in this new nationalistic situation these Christians attempted to put just a little water in their wine, to emphasize not too strongly the absoluteness of the claim of Jesus Christ, and not to say too often that in his name alone men can be saved. It is so much more pleasant to be on good terms with your environment. But again, Thank God, there is also, in the life of the Christian Churches increas-

ing insight and therefore a new willingness to fight for the integrity of the Church. We saw this so clearly last year when we had the first conference in which the Asian churches came together to form their own Asian Christian Conference of Churches which will accept the main responsibility for the evangelization of Asia, and the whole emphasis of that conference was on that central evangelistic concern. In other words, they know that if they are to be the Church of Jesus Christ in Asia, they are not to come to terms with any form of syncretism.

IV

Just a word about Africa. In Africa, it seems to me, that the great and disastrous danger is indicated by the word social and cultural disintegration. You see, in Asia the attack of western technical civilization is at least to some extent met by the ancient cultures which have roots which have a certain content and substance. But imagine what you have in Africa. What have they got to put up over against the tremendous invasion of western ideas, and mostly secular western ideas? I would say that when pagan western ideas come up against this primitive civilization there is almost a total collapse, and a great vacuum—a terrible vacuum is created. In this the task of Christian Church is not to be just another westernizing element in the situation, not just an aspect of western civilization, but a reintegrating force, a force which will put men on their feet and give new content to their life and a new orientation point in Jesus Christ.

V

Do I dare to say something about this part of the world? I will say just one thing, because after all it would be a little cowardly not to say anything about the United States of America. And that one thing is this: I believe that one of the greatest battles for the integrity of the Church is to be fought in this country, precisely because the churches are in an exterior way doing remarkably well. But there is one word that worries me deeply when I hear people speak in this country about the reasons why your churches are full, and that word is *security*. I see advertisements, "If you want security for your family, then go to church." That seems to me to be horrible idol worship. Christians are not Christians in order that they may be secure. Martin Luther said that security is precisely what Christians must not seek. What they must seek is not *securitus* but *sanctitudo*, not security but certainty, not ease, not the situation when you are insured against all the dangers of life, but standing in the midst of these dangers just holding on to the God who has never promised us security in this world, who has even promised us that we will have to bear a cross, but in the midst of that gives us the faith with which we can live in a world characterized by the fact that in its very midst there stands a cross.

And so if I may sum it all up, I would do so by reading you one verse from the Gospel of John, the verse in which our Lord precisely speaks of the integrity of the Christian Church and the integrity of Christian men and women. He asked this question: "How can you believe who received glory from one another and do not seek the glory that comes from the only God?" I believe that every one of us in all our different situations is called upon to answer that question.

MAKE EVERY THOUGHT CHRIST'S CAPTIVE

Words of farewell to the new Graduates by the President of the Seminary

Dear Friends:

BEFORE receiving from my hand the diplomas which you now hold, you heard me pronounce these words: "So use this right to teach that every thought may be brought into captivity to the obedience of Christ." This formula I inherited from my distinguished predecessor, Dr. J. Ross Stevenson. He turned into an injunction a famous affirmation of St. Paul which in the King James Version runs thus: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, *we bring into captivity every thought to the obedience of Christ*" (2 Cor. 10, 5).

For two decades and more, new graduates seated where you sit have listened to this traditional formula from my lips upon their admission to an academic degree. Today I repeat the familiar words as I bid you all farewell. But let me do so with a fresh accent. Using the words as they are rendered in the Revised Standard Version, I say to you as you take to life's road: "Take every thought captive to obey Christ."

Christian living consists basically in obedience to Christ. We fulfill our human destiny and our Christian vocation when we become Christ's servants. The greatest Christian who ever lived was proud to think of himself as being in his essential nature "Paul, a servant of Jesus Christ." By speaking of himself as Christ's servant, Paul was prepared to take every thought captive to obey his Master. He was saying in effect that, so far as he was concerned, every aspiration about tomorrow, every decision to be made today, should be subject to the will of Christ.

May I say to you therefore: *Let all your plans for the future become captive to Christ.* Why? Because Christ is life's Sovereign Lord, and the Church's Supreme Head. Before we leave this Chapel, whisper quietly to yourselves the question, "Lord, what wilt thou have me to do?" Then, be on the outlook for a door, for an opening gate of opportunity. Let your whole being be responsive to the answering Voice, "This is the way, walk you in it." Be willing to go through the door that opens. Be adventurous enough to tread the path you see before you, narrow and rough though it be, and darksome as the shadows seem on either side. In a word, be prepared to embark on a great adventure. Never settle down with academic laurels, or with any honors that may come to you. Sing, as you have often done together, "Lead on, O King Eternal"; "Guide me O thou great Jehovah."

As I speak a great sorrow comes over me. I have known some who sat in those seats on previous occasions like this, who, when they faced life, and were confronted with a decision, made their talents, their equipment, their degrees their chief standard of judgment. They refused to enter an open door, to tread a path to which a Hand was pointing, to occupy a sphere where need was beckoning. Their rea-

son was this. They did not consider that the task which challenged them was commensurate with the conception they held of their personal ability and importance. Today they are frustrated, sterile, and unhappy folk. It could not be otherwise, for their chief concern was to find something worthy of their gifts. So they were deaf to the Voice; they were blind to the Hand. They refused to respond to human need, in the service of Him who alone is worthy, life's Sovereign Lord, Jesus Christ. They wanted to be their own masters, masters and not servants. Today some of them are wealthy, some of them have position and prestige; but they are all utterly irrelevant both to Christianity and to life.

Another reflection comes to me: *As Christ is the Supreme Head of the Church, let all thought be made captive to Him.* I have in mind particularly theological thought. Let all the formulations and categories of theology be "brought into captivity to Christ." No theological idea, however true, dare be regarded as an end in itself. It is good to have orthodox beliefs, but it is perilous for Christians to make a boast of their orthodoxy and to regard it as the Supreme end of Christian witness. Every theological concept must be made captive to Christ: its expression must be related at all times to the nurture and promotion of Christian living and to the expansion and integrity of Christ's Church.

As I say this, another sorrow comes over me. I know churches, one in Asia, one in Latin America, where ideas of secondary importance upon which Christians differ shattered the unity and integrity of the Church of Christ. Leaders of a church in Asia proclaimed that Christ died only for the elect. To say that he died for the whole world was heresy. In consequence, a church located in the midst of a great Buddhist community was rent in two by schism; and Jesus Christ, the Head of the Church, was betrayed. A church in Latin America was split on another formula. Some said, "It is not permitted for Christians to be members of secret societies." Others said, "It is so permitted." A struggle took place; the church was torn asunder; Christ was betrayed.

What I am pleading for is this: Every idea, sound though it be, and conscientiously though it be held, must always be made captive to Christ, and become the servant of his Church. In this spirit go forth. Do not think of yourselves or your achievements. Give yourselves to the Lord of Life in a great adventure. The moment you feel within you that you see the door, that you discern the path, forget yourselves in joyous abandon. Don't ask for scientific certainty that *this* is the door, or that *yonder* is the road. Rather, cross the threshold of the open door and on reaching the path keep on going in calm trust.

Remember this, too. Whether you serve an individual congregation or a whole denomination; whether your role is to become a teacher, or you are destined perchance to be a leader in the world-wide family of God, ponder deeply before you take any stand that would dismember the Body of Christ. Allow others to have different ideas from you, provided they all hold the Head and truly desire to contribute to the fullness and purity, to the beauty and harmony of Christ's Church.

Therefore, I say to myself and to you: *Make every thought Christ's Captive.* And may the grace of our Lord Jesus Christ be with us all.

YOU ARE AN EVANGELIST

Henry Snyder Gehman

[*2 Tim. 4:5 Do the work of an evangelist.*]

On the seal of a certain Divinity School, where some years ago I took my degrees in Theology, is found the sentence: ἔργον ποίησον εὐαγγελιστοῦ: "Do the work of an evangelist." In modern parlance the word *evangelist* often suggests to our minds an itinerant preacher, who has no fixed charge, but goes from place to place, as he is requisitioned or invited. Often he is a revivalist, whose impassioned preaching produces emotional excitement and whose high-pressure methods lead people to repentance in large numbers. Generally a well-organized committee makes the necessary preparations in a certain city, and then he may descend upon it like a whirlwind. After his campaign is finished, he will take his departure, and in spectacular fashion begin a similar campaign in another area. In this way, those who had strayed away from the Church and those who had never known a living faith in Christ may be brought into its membership. Those who came out of curiosity may be caught in the popular excitement and leave the meetings with a new faith and deepened convictions. On the other hand, the unstable emotions which were so quickly aroused, may just as rapidly subside, and in the end the last state of those people converted under high pressure may be worse than the first. The Divinity School, however, to which I refer, was a staid institution and well-behaved, and no one would have interpreted the word εὐαγγελιστής in the sense in which it is frequently misunderstood today.

The word *evangelist* is found in two other passages in the New Testament. First of all there was Philip, the evangelist, one of the seven men who were full of the Spirit and of wisdom. These men, by the laying on of hands, were set apart as deacons to look after the interests of the Greek-speaking widows and probably after the poor in general in Jerusalem. It was this Philip who became an *evangelist* who preached the gospel in Samaria, wrought miracles, and made many converts. Once we find him on the way to Gaza, where he met an Ethiopian, to whom he expounded the Scriptures and whom he baptized. Later we encounter him at Azotus, and from that base he preached the gospel to various cities until he came to Caesarea. At any rate, Philip was an itinerant who preached the gospel, or more literally he was preaching the good tidings concerning the Kingdom of God and the name of Jesus Christ. Furthermore, St. Paul recognizes divers gifts, which enable men to function in various capacities in the work of the Church: apostles, prophets, evangelists, pastors, and teachers. In simple fashion, we may understand the Greek word εὐαγγελιστής as a preacher of the gospel, a proclaimer of the good news of salvation through faith in Jesus Christ.

In this case, however, we once more run into a difficulty on account of a popular misconception of the word

gospel. We speak, for example, of a gospel hall, a gospel tabernacle, meaning thereby a place of worship frequented by people of no intellectual interests, an anti-intellectual group, who generally are excitable and loud in their worship. They may be good and sincere people who do not wish to think in their religion, or they may be men and women who had drunk the dregs of life, but found a new life in Christ; men and women who are governed more by their emotions or passions than by their intellect. But we are glad to say that God has room for such Christians in this world. We speak of gospel songs, gospel hymns, those stirring or rollicking songs with little theological or Biblical content that with their repetitious phrases arouse the emotions and temporarily make people forget their troubles. Then there are gospel teams, which by some, though often wrongly, are accused of preaching a juvenile or naïve theology that is not intellectually respectable. The word *gospel,* however, is a good Anglo-Saxon word, which means literally "good tidings," "good news" and is accordingly a faithful translation of Greek εὐαγγέλιον, Latin *evangelium.*

I

Today, as you are about to leave these halls of sacred learning, St. Paul addresses to you these few words: "Do the work of an evangelist." In the expressions *evangel, gospel,* and *evangelist* we have words that are eminently respectable both in their antiquity and in their content. In fact, the proclamation of good tidings is older than the New Testament; the source of the words *euangélion, evangelium, evangel, gospel,* and *evangelist* takes us back to Old Testament times. Ordinarily I am opposed to quoting Greek and Hebrew words in the pulpit, since such procedure may lead to a vulgar display of learning, but since you as members of the senior class all studied the original languages of Scripture, I shall this once break my own rule. In this connection, we may note that there is a Hebrew root *bāśar* (herald as good tidings, proclaim, preach) which in the Septuagint, or the Greek version of the Old Testament, is rendered εὐαγγελίζομαι, in which you can hear the English verb *evangelize.* In this word of the Septuagint we see the beginnings of the conception of *euangélion, evangelium, evangel, gospel,* and *evangelist.* A psalmist says (Ps. 40:9):

"I have proclaimed glad tidings of righteousness in the great assembly (or, in the great congregation)."

Again a psalmist says (Ps. 96:2):

"Sing unto the Lord; bless his name; Proclaim his salvation from day to day."

In other words, in the praise of God in Old Testament times there was included the joyous proclamation of his righteousness and of his salvation; in this connection the Septuagint employs the verb εὐαγγελίζομαι (evangelize).

Furthermore there was a proclamation of good news within the historical situation of Israel. For a number of years Assyria had plundered and oppressed the nations of the Fertile Crescent, but shortly before 612 B.C. the prophet Nahum saw the end of Assyria and the coming of a messenger who would announce the glad tidings of freedom from oppression, the good news of deliverance or salvation, and

the dawning of a new age. Thus Nahum (1:15) gives a gleam of hope in an era of oppression: "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace." Again the Septuagint uses the verb εὐαγγελίζομαι (evangelize).

Once more we turn to a gloomy period in the history of Israel, the captivity of Judah in Babylonia. But in the purposes of God his people were not to remain in exile, and about 550 B.C. a prophet in Babylonia enthusiastically predicts that the period of captivity will soon be over (Is. 40:9):

"O thou that tellest good tidings to Sion,
Get thee up on a high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength."

After the restoration of God's people a prophet sees the glory of the restored Jerusalem (Is. 60:6), and in his exultation he imagines the day when the caravans coming to the Holy City will proclaim the praises of the Lord. Again, in envisioning the advent of better times, the prophet (Is. 61:1) proclaims:

"The Spirit of the Lord God is upon me
Because the Lord hath anointed me
To bring good tidings to the poor (or, the afflicted)."

In all these cases, the Hebrew original uses the root *bāśar*, which in the Septuagint has been rendered by εὐαγγελίζομαι (announce, or bring good news, proclaim, evangelize).

Most of you will go into the active pastorate in the Presbyterian Church or in some other historic denomination. As ministers in the Ecumenical Church you are in an historic tradition which goes back to apostolic times and represents a continuous stream of over nineteen centuries. As evangelists, however, you will bear a title that takes you back at least six centuries more or into a situation of twenty-five hundred years ago. You are entering into a noble heritage. Such is the background of the past.

II

On the other hand, however, we are dealing with the present and the future, for which the message of the gospel is relevant. You are entering into a world that is sick and discouraged. We are now in a period of economic recession which has wrought hardship to the unemployed and has disturbed political leaders. As we view the world situation, we conclude that international morality is almost a thing of the past. Our metropolitan cities have become the breeding places of juvenile delinquency. The Russian achievement in successfully launching sputniks has almost made us lose our sense of equilibrium in educational procedure and in the curricula of our schools and colleges. A wave of anti-intellectualism has inundated our land. It is easier to watch television, listen to the radio, and imbibe canned knowledge than to think for ourselves. We have more leisure than ever before, but we do not know what constructive use to make of it. Churches are prosperous, but churchmen are not sure that this is an altogether wholesome sign. This world has many optimists, glad-handers, and hail-fellows-well-met, but there is a woeful lack of originality, individuality, and stability. There may be an evanescent smile upon the face, but in many a man there is a feeling of vacuity

in the heart. Sometimes a bold front ill conceals a sense of futility, and as in antiquity men and women keep on sinning. In many respects, this is a chaotic and topsy-turvy world, a fitting pasture for psychiatrists. Almost nineteen hundred years ago St. Paul addressed himself to Timothy, and today he directs the same words to us (2 Tim. 4:1-5): "I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his Kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings and will turn away from listening to the truth and wander into myths. As for you always be steady, endure suffering, do the work of an evangelist, fulfill your ministry."

III

"Do the work of an evangelist." We may assume that most of you will be parish ministers and not peripatetic and ubiquitous preachers, flitting about from place to place and always striking the same dead level. We take it for granted that you will remain long enough in one place to lay a firm foundation in the local church and to build your lives into those of others. Most of you will have to undergo the discipline of being a pastor without receiving the adulation of the multitude and without preaching to record-breaking crowds. It is much easier, but it is also less constructive, to be an itinerant evangelist than the pastor of a congregation. Almost every day the pastor has to hear the complaints of some of his members and to bear upon his heart the problems of many a sinner. He will soon observe that most people are weak and helpless and merely children of a longer growth. In fact, on many an occasion he feels that he bears the sins of his whole parish. He will confront persons who condone sin or who even represent or exploit vice; people who are indifferent to leading honest lives, who have a supercilious contempt for the Church and religion in general, who proudly feel superior to the pastor and his congregation. And yet those same persons lack the courage of their philosophy of life. When they get married, they generally seek the blessing of the Church. Perhaps they feel that the Church can still place the stamp of respectability upon their disordered lives. When they die, the family normally still wants a Christian burial. In most cases, the scornful lack the courage of their professed convictions, and in the end, the scoffers cannot shake themselves free from the influence of the Church. It is indeed a rare individual who at some time or other does not need the help or advice of a minister of the gospel.

IV

Euangelizomai, Euangélion, Euangelistés. All these words contain the idea of good tidings. As ministers of the gospel, of the good news, you all will have glad tidings to proclaim to confused and helpless men and women, to sinners who have lost hope, and to a generation that has drifted away from its moorings. Yet your careers will not always be free from difficulties, and you will also meet resistance. About 740 B.C., almost 2700 years ago, a

prophet with immediate enthusiasm responded to the call of God: "Here am I; send me." The message, however, that he was commissioned to proclaim, was enough to break the spirit of any preacher:

"Go and tell this people:
'Hear ye indeed, but understand not;
And see ye indeed, but perceive not.'
Make the heart of this people fat,
And make their ears heavy,
And shut their eyes;
Lest they, seeing with their eyes,
And hearing with their ears
And understanding with their heart,
Return and be healed" (Isaiah 6:9, 10).

This does not mean that the prophet was sent on a wild-goose chase with the certainty that he was defeated before he actually began his work; in the end, the responsibility of accepting or rejecting lay with the people themselves. In your ministry you will meet situations corresponding to those that prevailed in the days of Isaiah, but on the other hand, you do not have primarily a message of doom to proclaim. Quite the contrary! You will have the gospel, the good news of salvation through faith in Jesus Christ. Sometimes one hears a frustrated pastor pathetically complain: "My people do not want to hear the gospel." Little does the poor man realize that generally he himself has created a strained relation with his congregation or lacked plain common sense in dealing with others.

You will meet contrasts and deal with a multitude of inner conflicts. And what man or woman does not have inner spiritual struggles? You will be working in a world of sin, where men and women are helpless and drifting aimlessly. They may be successful in business and prominent socially, but there is a vacuity in their lives. We see a world of contrasts: the degradation of sin, the hope and certainty of a new life; hearts empty of spiritual knowledge, the fulness of a new life in Christ. You have access to the source of a new life which you can transmit to others. You have the gospel, the glad tidings that will bridge the chasm in the lives both of saints and of sinners. You have the information, but that will be cold and lifeless unless men and women can see it exemplified and lived out in your own lives. If the time ever comes, when the children and the half-wits in the parish no longer like the pastor, it may be well for him to seek another field of labor.

V

"Do the work of an evangelist." In these plain words, "DO the WORK." St. Paul tells Timothy to lead a disciplined life, and in this respect he is also speaking to us today. The vocation of the pastor is not easy: he has to work. Some years ago, my son who was then a mere schoolboy, said to me one day: "Dad, I do not like the way you pronounce the word *work*. It always sounds as though you mean it." Some men think that they work when they are busy, but such a conclusion does not necessarily follow. A man can be very busy every day, but in the end he may be wasting his time. Work constructively and with a purpose; ever keep a definite goal before you.

Regular habits of study are essential in the work of proclaiming the gospel, the glad tidings of salvation. You will have to study the Bible faithfully, which is a never-failing source of spirit-

ual power. Find out what the word of God actually says in the original languages of Scripture, and do not indulge in vague generalities which are obvious even to one who never studied theology. Never forget the great ideas of the world are enshrined in words, and those words are not always in your native English. You can never do too much exegesis and cannot read too much theology. The evangelist, the proclaimer of the glad tidings of salvation through faith in Jesus Christ, however, is not a theorist, a man detached from the world of reality; he has an active interest in life and in the thoughts and lives of others. There are some who are controlled in their approach more by their emotions than by the intellect. Emotions can never be a substitute for solid work. Leave such an approach to others. Passions are easily aroused, and emotions evaporate like the morning cloud. In reality there is no conflict between the spiritual life and intellectual pursuits. You will have to maintain a balance between the intellect and the emotions, but as you proclaim the glad tidings, your intellectual acumen must be fired by emotion and your emotions must be tempered by reason. Your parishioners will always know by the manner of your proclamation whether you believe the good news or not. If the message of the gospel is not obvious in your own life, how can you expect to transmit it to others? The evangelical message is simple, but in an eminent degree it is also respectable intellectually.

As an evangelist, the proclaimer of the glad tidings of salvation, you will address a congregation and thereby move sinners to repentance. You will effect a change in individual lives. Through the transformation of individuals, the group will receive a new direction in its life. You never can foresee the limits of your work and its results. Lives that have been changed by your proclamation will influence others; and your work will grow like an arithmetical progression. From the most obscure rural parishes there have emerged statesmen, leaders in the work of the Church, national and foreign missionaries, educators, professors of theology, and Christian professors of the arts and sciences in colleges and universities. Is such a work prosaic? You are the means of placing a spark in the lives of others, who in turn in most unexpected ways will enkindle a new faith in others.

Proclamation of the glad tidings will be your first objective. I do not know whether there be any such thing as a distinguished parish or not, but if you have been successful in building a new life in a congregation, you may be called to a larger field. If not, continue to preach the glad tidings in the place where God has called you.

In any situation where you preach the gospel, you are an evangelist, the proclaimer of glad tidings or of the good news of salvation. You have obtained knowledge and methods of work during your three years in the Seminary, but your intellectual work is not finished. Continue to study the Scriptures in the light of the past and in their relevance for the present and the future. Like St. Paul keep abreast with the culture of the age in which you live and approach it with the eternity of God's word. A knowledge of God's word and the gift of literary diction are valuable assets for the preacher, but if

the word of God remains something external to your life, you cannot proclaim good news to your congregation. Ultimately the evangelist must embody in his own life the good news which he represents; otherwise it is no glad tidings. In the end your personal life must be more eloquent than the words you speak.

"Do the work of an evangelist."

THE PREACHER'S BOOKSHELF

Ministers who have been helped by the writings of Elton Trueblood will welcome his first book of sermons, *The Yoke of Christ* (Harper & Brothers). These sermons have been preached in college and university chapels and in leading pulpits in the United States and Canada and they feature a unifying idea that "the hope of our time lies not so much in conversion *to* the church as in conversion *within* the church."

Among the many worthwhile books in the area of Biblical studies, most preachers will find the three following titles very useful. William Barclay, whose *New Testament Wordbook* has proved to be so helpful and stimulating, provides a companion volume, *More New Testament Words* (Harper & Brothers). Here are fresh discussions of twenty-four key words which will help any preacher in making his interpretative presentations more authentic. *The Interpretation of the Bible* (Allenson, Naperville, Ill.), by James D. Wood of Edinburgh, is a very clear and compact treatment of the history of Biblical interpretation from the Apostolic Fathers to the present day. Preachers will find this book helpful in sharpening their own perspectives and in providing guidance for study groups. A recent pamphlet, *Members One of Another: Aspects of Koinonia* (A. R. Mowbray, London), by J. G. Davies of the University of Birmingham, provides a thorough study of the subject, *koinonia*. In these times when the nature of the Church is being debated and studied, this carefully documented series of lectures will give most ministers a fuller understanding of the *sine qua non* of the Church's life.

Younger preachers inquire continually about new and vital books of children's stories and junior talks. Curiously enough the best books of this kind are being published in Great Britain, and chiefly by the Epworth Press. Rita F. Snowden, who is reputed to have "unique insight into the mind of children," has written almost a score of books of interesting and pointed talks for junior worship services. Her most recent volume, *Hobson's Choice*, consists of thirty stories for junior boys and maintains the high literary and interest level of the previous ones.

Charles L. Wallis, who is professor of English and campus minister at Keuka College and editor of *Pulpit Preaching*, has been rendering a real service through compiling and editing a number of useful books for the parish minister. His earlier volumes include *The Funeral Encyclopedia, Worship Resources for the Christian Year*, and *A Treasury of Story-Sermons for Children*. A new title, *The Table of the Lord: A Communion Encyclopedia* (Harper & Brothers), has been published recently. It consists of a large and suggestive compilation of Orders of Worship, prayers, classified quotations, poetry, and choral selections. This is not just another *pot pourri* of devotional odds and ends; it shows careful selecting and intelligent planning. Complete indices of subjects and scripture texts make the contents readily available.

D.M.

THE PRESENCE OF GOD IN A MYSTERY

Arlan P. Dohrenburg

Scripture Readings: Exodus 33:12-23; II Corinthians 4:1-6

A short time ago I received a very disturbing letter from a young man with whom I worked last summer. In our chats I had gradually learned that his family had cast him off when he was about fourteen. After that he got into trouble with the law, spent some time in reform school, and subsequently drifted aimlessly from job to job. When I met him, he was sporting the long sideburns and the ducktail haircut which is one of Mr. Presley's contributions to American culture. His interests in life seemed to consist of girls, cars, and hit records.

As we became better acquainted, he began to share with me his most private thoughts. "From society's point of view I must be a number one slob," he said one day. "It seems kind of funny to know one has accomplished nothing at all in twenty years of living."

In this letter he says that he has decided to go to church for several Sundays, "to see," as he puts it, "if maybe by some chance I can't pick up a glimmering of what it's all about. I mean, if God were really there, think of what a terrific thing, what a magnificent thing that would be. . . . It's impossible to express the full feeling of such a thing." Then he concludes with this one sentence impression of the churches he has visited, "It's very interesting, but so far no luck on the big answer."

To me this is profoundly disturbing. How can it be that anyone so apparently conscious of his need and so filled with expectation of blessing, can come among us as we wait upon God and not discern his glory in our midst?

Now we know from the testimony of Scripture and from our own experience that God reveals himself when and to whom he chooses. But there is surely more involved here than divine option. God's sovereignty diminishes man's responsibility not a whit.

I

In this connection I think of Aaron. Aaron, to whom God entrusted the leadership of the sacred rituals upon which Israel's devotional life depended. Aaron, who when he stretched forth his hand at the command of God, and touched with his rod the rivers and pools and dust of Egypt, found himself again and again the instrument of the most terrible demonstrations of divine power. How could this same Aaron stand beside the mount that burned with fire at which even Moses said, "I do exceedingly fear and quake," and preside over the blasphemy of the golden calf? It would seem that man in his animal-like stupidity can get used to anything, even to the holiness of God.

When men today who are tired of wandering in the wilderness of this world slip in among us, they expect to find a miracle in progress. They look for some clear sign that God is visiting his people. They look for the reflection of his glory in our faces and for the echo of his voice in our mouths. It

is inconceivable to them that the wonder of such a communion should ever diminish with time or repetition, becoming commonplace and mundane. They cannot understand how it happens that our preaching consists less of Truth than of truism, that our music is more often diverting than inspiring, that our service bulletins bring not order to worship but paralysis, and worst of all that we are too often perfunctory and sloppy in prayer, not discerning the Lord's presence. It may not be that we are guilty of such open blasphemy as Aaron's golden calf. But with us as with him there is constant peril that in the familiarity of the forms we may miss the freshness of the grace. And the hungry ones go away, interested perhaps, but empty, wondering where is the mystery of God among men of which these Christians boast?

Mystery is not a favored word among us. We prefer to think in terms of revelation, as if the two were exclusive. Mystery implies something beyond our knowing and our control, which pride will not suffer. And so there is great emphasis in the church today upon the nearness of God to the individual soul, with all too little awareness that unless we sense his presence in a mystery, he is not near to us at all, but only handy. Let us therefore come boldly before the throne of grace that we may obtain mercy and find grace to help in time of need—*come boldly*, but not brashly, realizing always that grace, though it be freely offered to us, is still offered from a *throne*.

With the advent of Christ the mystery of God with us is not less, but infinitely more. For we have passed from the mystery of a God hidden in darkness and fear, to the mystery of his impenetrable splendor and his unfathomable love:

> No angel in the sky
> Can fully bear that sight,
> But downward bends his
> burning eye
> At mysteries so bright.

It is for such rapture that we are called out of ourselves into the sanctuary of private prayer and public worship. And if we dare to expect it with all our hearts, clergy and laity together, our worthiest hymns and prayers can never stale with time. Furthermore we shall be restless to find new ways to express the mystery of the Presence our eyes behold. Poets, musicians, sculptors, painters will again abound among us. Art will return from its Babylonian captivity to the secular world, in order to declare again and again the wonder of the mystery of the presence of God. And the Gentiles will say, not with hopeless longing, but with ecstatic joy, "It is impossible to express the full feeling of such a thing."

II

But we who handle holy things must continually be delivered from yet another sin, more subtle by far than the hebetude of Aaron. More subtle because it unfailingly arises out of an biding zeal for God. I mean presumption.

If anything could convince me that Moses himself wrote the Book of Exodus, it would be the first verse of the seventh chapter: "And the Lord said to Moses, 'See, I have made thee a god to Pharaoh.'" As a towering personality and a shining example of commitment to the purposes of God, Moses is second to none in the Old Testament.

But in his zeal he was in danger of assuming more responsibility for those purposes than any human being ought to have. Where Aaron was weak and purblind in God's service, Moses was sometimes audacious.

On one occasion wise old Jethro, his father-in-law, came to him and said, "Moses, why are you sitting here with all these people standing by?"

And Moses said, "Because the people come unto me to inquire of God; and when they have a matter they come unto me and I judge between one another, and I do make them know the statutes of God and His laws."

And Jethro said unto him, "The thing that thou doest is not good." (Ex. 18:15-17)

Why not good? Surely no one was better qualified. Yes but Moses, the job is too big for any man to do alone. And in taking the whole responsibility upon yourself, you become much too important in your own eyes.

Later when he came down from Sinai with the Tables of the Law and saw the idolatry of Israel, he thundered:

"Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

And there fell of the people that day about three thousand men. (Ex. 32: 27, 28)

This as an act of contrition and cleansing! To be sure Israel's sin was monstrous and her repentance would have to be deep and thorough. But who was Moses that he should take upon himself power over life and death?

In our evening lesson (Ex. 33: 12-23) we learned that God sometimes found it necessary to set his servant straight in this matter. He says to Moses in effect, "The questions you ask of me, the doubts you betray, the assurances you demand are exactly the same as those of my people Israel. You are no different from them, except that I have been gracious to whom I would be gracious and have shown mercy to whom I would show mercy. Do not presume too far. My back you shall see, but not my face. It is not for you to violate the secrets or assume the prerogatives of God."

In this admonition God speaks to us all in every instant of our lives. And especially to those of us who by his sovereign grace have been granted some small measure of authority to speak in his name. *In His name*; never by word or manner, in his person. We Protestants are very sensitive to the perils of an authoritarian church. Are we equally sensitive to the peril of an authoritarian pulpit? Or an authoritarian counselling desk? Or an authoritarian lecture platform for that matter? If we are, how does it happen that men who come to us out of the turmoil of their lives, with their yearnings and their needs, often find us aloof, condescending, unctuous, professional, imperious, humorless? And they do. God knows they do.

The call today is for a prophetic ministry. Good! Prophetic after the order of Isaiah, who first acknowledged: I am a man of unclean lips. And if I am not guilty of the profanity and obscenity of the masses of men, I know that my lips are stained just as black with wrangling and censure and all uncharitableness. In the same manner,

let the counsellor who speaks prophetically to an abusive husband, do so remembering how he has injured his own wife, perhaps by ignoring her. Let the preacher who so eloquently assails materialism and the things of this world, first recognize the extent of his own greed, and then let him and his people listen together to the judgment of God upon them both. And let the professor for all his learning point to the things of God which he cannot conceive, much more than to the partial truth which he can.

For this was the way of Christ throughout his earthly life. He could say, as even the most eminent among us cannot, "If I judge, my judgment is true, for I and my father are one." Yet in his ministry among men, that God might have the *pre*-eminence, he said, "I judge no man." And when the adulteress stood before him, as a man he condemned her not, no doubt recognizing in his own flesh the same temptation. And this he did that instead of laying the condemnation upon her, he might keep it as his own and bear it with him to the cross, where the mystery of God's redemptive judgment blazed forth for the ages to behold.

And how can the mystery of God with men be preserved in us from indifference and presumption? Not necessarily by increasing the frequency or duration of our devotional exercises. Nor by deeper study. It may be that we are already too busy in these ways. But let us be still awhile. Altogether still. And he shall surely say to us, "Behold, there is a place by me . . . and it shall come to pass while my glory passeth by that I will put thee in a cleft of the rock. . . . And I will take away mine hand, and thou shalt see—not my back —but the light of the knowledge of the glory of God in the *face* of Jesus Christ."

"The Gospel is our charter and warrant for a fearless, adventuresome excursion into new and unexplored territory. Taking the mystery with the meaning and the meaning with the mystery, we ought to be equipped to launch out with abandon, exhilaration, and expectation. We desperately need in our uncommitted generation of mass uniformity and conformity a new sense of the re-creative power of the Gospel which will make us uneasy with the conventional, traditional patterns and structures and encourage us to act upon our profession that God is the Living Lord, that Christ has overcome the world, that the Holy Spirit moves where He 'listeth.'"

—Hugh Thomson Kerr, *Mystery and Meaning in the Christian Faith.* Ryerson Press, Toronto, Canada, 1958, p. 50.

CHRIST AND THE CHRISTIAN*

Walter Weist

There has been a steady production of important books on various aspects of Christology over the past thirty years or so. To the list, including familiar works by Brunner, Aulén, Thornton, D. M. Baillie, Hodgson, and others, there have been added recently two sections on Christology in larger systematic works, those of Paul Tillich (*Systematic Theology*, Vol. II) and Karl Barth (the translation of *Church Dogmatics*, Vol. IV, Part I). Ferré deserves to be read with them.

Those who may have been put off somewhat by the specialized and sometimes opaque language of the author's previous works will be glad to hear that this one is written in an almost deceptively simple style. Only once or twice does the reader encounter such a jawbreaker as "the understanding of becoming in the light of the selective actual with the capacity to become the coordinating Event of experience and existence"! (We are saved from this one through the unlikely grace of a footnote, referring us to further explanation in another book.) This is not to say that the book is altogether easy reading. Ferré's writing reminds one of Heisenberg's picture of the atom; in the overall view there is a discernible pattern, but on the "inside," so to speak, the argument is full of erratic little jumps of thought and seeming *non sequiturs*. Nevertheless, individual passages often emerge in fine style and Ferré states his sometimes unorthodox positions with originality, courage, and considerable verve.

The center of Ferré's Christology is defined, *formally*, by the Chalcedonian formula. If "we take with all seriousness the seemingly preposterous claim that in Jesus Christ we have the God-man who is truly consubstantial with God and with man," in whom we encounter "the fullness of God in the fullness of man in the fullness of time," we shall arrive at "a whole new theology, metaphysics and personal faith."

This supplies the "externally right requirements for Christology." The *content* is found by theological reflection upon the meaning of "Jesus Christ as *agape*." The Bible, of course, witnesses to the "foundational events of Christology," and God's act in Christ must be appropriated in Christian experience, personally and collectively (in the Church). But the Bible requires a *grundmotif* or "basic, regulative pattern" of interpretation (Ferré here reveals his indebtedness to the Swedish theologians) and Christian "experience" needs a corrective to sinful distortions. The clue to experience, to the varied interpretations of Christ in the New Testament (Ferré cites five of them) and to the real content of creedal formulas is *agape*—completely God-centered and therefore self-sufficient love that gives out of its own fullness, unconditional, uncalculating and creative fellowship.

Upon this base Ferré establishes the most exciting part of his Christological thesis. Jesus is thoroughly unexcep-

* *Christ and the Christian*, by Nels F. S. Ferré. Harper & Brothers, New York, 1958.

tionally, earthily human, so far identified with us in our common humanity that the thorniest problem of the book is to define his uniqueness. Even on the human side there is, to be sure, a kind of uniqueness. "Jesus is the human being who first conclusively fulfills the conditions of humanity, namely, to be organically united to God and fulfilled by the coinherence of God. Jesus lived love; God is love and has made men for love." Adam symbolized the first "potential" human being; Jesus was "the first true human being, in the sense of being fulfilled."

It is in this sense that Ferré interprets the doctrine of *anakephalaioosis*, that Christ "recapitulates" the history of the race, both by repeating normal human history in his own life and also bringing it to a head. He is both the "summary" and the "summit" of humanity. But this is set in the context of Jesus' disavowals of superhuman capacities: "Why callest thou me good," "I can do nothing of myself." The basis of Jesus' "headship" seems to be his fully human response to God, so that his life was controlled by *agape*. God does not determine this response but waits for it, permitting the human Jesus to cooperate in accomplishing the "fullness of time." While Jesus is Son of God as well as Son of Man, the indwelling deity is "passive" toward the human will, acting only by suggesting, below the level of conscious decision. So far, Jesus' relation to God seems not qualitatively different from our own.

The point is borne out by Ferré's statement that as Jesus was Godman, we too can become "Godmen" after him. In response to criticism that this does not guard adequately the unique union of divine and human in Christ, the author affirms that "the same God who is literally present in us was present in Jesus. Thus by grace we must come into the same relationship; we are therefore literally joint heirs with Christ. This is my biggest departure from the tradition which says that God came only in the historic Christ." The whole point of the Incarnation is that the divine and the human are such, by nature, that the one can indwell the other, "that they can coexist without there being two egos."

Consistently and fairly, Ferré defines Jesus' relation to God partly by a modified form of adoptionism. He quotes Grensted, who says that to a psychologist Jesus' life appears plainly to be one in which there was both a full and decisive "turning to God" and also a "progressive unification." Ferré then adds, "Any theology which insists that God was fully present from birth may in upholding one truth, the primacy of God's coming through the whole event of Incarnation, deny the other, the need for real growth in grace and wisdom." The initiative is God's, but it waits upon the human response. We cannot even be sure of a single, decisive turning point in Jesus' life; he was still experiencing inward struggle upon the Cross itself. At any rate, it is significant, says Ferré, that in Heb. 5:1-10 Christ is moved from the order of Aaron to think that of Melchizedek "only after he had been made perfect" and "begotten of God."

The author also wrestles earnestly with the question, "Did Jesus sin?" Surely not, he says, if we mean by this the "gross" sins. But if we take Paul's definition, "whatsoever does not proceed of faith" is sin, and if the mark of this sort of sin be anxiety expressed

outwardly as fear, then we must take seriously such a statement as that in Heb. 5:7, which says that Jesus cried from fear day and night to him who could save him from death. He shared our drives and tensions and temptations, and anxiety which is at least the "occasion of sin," if not original sin itself.

All this is not mere humanizing of Jesus. It has a profound soteriological point which becomes evident in the relation between Incarnation and Atonement. Here the uniqueness of Christ, his identification with God as well as with man, becomes clear.

Ferré is very concerned, for instance, about the way in which some of the Fathers before Chalcedon (like the later Calvinists) undercut the Chalcedonian formula—by suggesting that there was a full divine nature in Christ but that it was joined with an impersonalized, incomplete human nature (*anhypostasia*). He insists upon *enhypostasia,* a complete human person "coinhering" with deity. The reason is that only if Jesus was fully human could he really be identified with us and thereby carry us with him into the "new race" or new humanity.

At the same time, it is God Himself who atones. On the Cross, the very God takes suffering and sin upon Himself. This is why there is "power in the blood"; it is the power of God coming into human existence. Once again, Ferré does not hesitate to risk ancient heresy, though he is not alone in suggesting a restatement of Patripassianism. God did suffer through his identification with us, although only the human Jesus suffered human anxiety, estrangement and doubt. It is asserted, quite rightly, that the sacrifice of Christ was not made to placate God's wrath, but that God here gave himself to man, while man, in Christ, also gave himself to God. Thus human nature was reconstituted in and by the *agape* for which it was created.

There is no question that Ferré intends to be consistent with the Chalcedonian formula with respect to deity as well as humanity. God took the initiative and was present and decisively active in Christ. But when Christ's uniqueness is directly defined, the statement is ambiguous. His is "the uniqueness of a historic fact, not of a relation to God inaccessible to anyone else." This might seem to be an attempt to move beyond the "substance" categories (*ousia, hypostasis*) of traditional dogmatic statements to the historic categories of act and event. But the trouble with "substances"—and "persons," too, says Ferré,—is that they will not mix or "coinhere"; they are not *relational.* Instead of these he speaks of "Spirit" (*agape*) or "personal spirit." One would expect then that Christ would be described as having a unique *relation* to God rather than a unique *substance.* But it is precisely the relation that is not *unique*!

What we are left with is the fact that in Jesus Christ the destiny of man to live in God's *agape* was completely fulfilled. There is finality in the event itself and it becomes determinative for us. The New Age begins with it; our faith depends upon it; we cannot go behind it or undo it. But our relation to God established by the event, while always fragmentary and derivative, is not essentially different from that of Jesus.

This may not be enough for the hounds of orthodoxy, who may soon be

baying upon Ferré's trail. If one starts by taking the humanity of Christ seriously, however, how can he avoid the difficulties with which Ferré is very honestly wrestling? One might prefer the similar but rather more guarded statement of D. M. Baillie (*God Was in Christ*, pp. 127 ff.) in which he finds at least "a feeble analogue" to the Incarnation in our own experience of the paradox of God's grace and our freedom. In a sense analogous to that in which we say, "Not I, but the grace of God," can we say that in Christ there was "the life of a man and yet, also, in a deeper and prior sense, the very life of God incarnate?" Ferré's statement is straightforward and honest. It might be qualified by suggesting that Jesus' relation to God was analogous to ours.

There is much more in the book that would be well worth reviewing if space permitted. The discussion of the vicariousness of atonement is beautifully linked to the vicariousness of all of life —our solidarity in good and evil, sin and grace. The usefulness of the phrase "personal Spirit," as over against substance or organism or person, in defining the nature of God in Trinity and Incarnation is worth careful consideration. A final chapter on Christ's relation to creation, history and consummation is imaginative and full of suggestion.

Dr. Ferré has done us a service in writing such a forthright and thorough treatment of Christology, written in dedicated but searching spirit. If the weight seems at times to fall upon the human side of the "hypostatic union," it is also true that in the history of the doctrine the divine has tended to eclipse the human. This book will surely be prominent in contemporary Christological discussion.

A COMPANION TO THE BIBLE*

Brevard S. Childs

This volume is a translation of *Vocabulaire Biblique* (2 ed. 1956) published originally by Delachaux and Niestlé. It contains articles written by thirty-seven French and Swiss scholars which deal with the major theological words of the Bible. In the preface the editor expresses his concern that the great advances in the understanding of the Bible due to recent scholarly research be made available to the non-specialist. This is an attempt to present the finest Biblical scholarship on a level which is both helpful to the pastor and intelligible to the layman.

The book was originally written to serve the French-speaking world. Its content shows frequent reference to the articles in Kittel's *Woerterbuch* while its format bears closer resemblance to Richardson's *Theological Word Book*. However, this is not a duplication of the latter. Careful editing has limited the number of articles to some one hundred and sixty key concepts. The advantage of this method is seen in the longer articles which are far superior to most one volume Bible dictionaries. The deficiency in scope is compensated for, in part, by cross references; however, much more material is treated than has been indexed. For example, an excellent discussion of the "New Adam" is treated in the article on "Jesus" with no cross reference to Adam. This is a minor flaw which can be easily overcome with a little diligence on the part of the reader.

The articles have been popularized in the sense that technical terminology, as well as reference to Greek and Hebrew, has been avoided. Also bibliographical material has not been included. Nevertheless, the careful reader will notice a great amount of meticulous research which undergirds the articles. Many of the involved discussions in Kittel have been condensed to a few pregnant remarks. It is a great achievement to have profound subjects treated in such a lucid manner. Many are written with a vigorous, almost enthusiastic style, which makes the book far easier to read than Richardson's.

Perhaps the most encouraging aspect of this volume is the high degree of theological awareness evidenced throughout. Every effort has been made to penetrate to the heart of the subject rather than to become lost in the minutia of exegesis. Many of the articles are prefaced with a presentation of the central theological problems involved. Then a solid piece of Biblical research is brought to bear on the problem. This is not to imply that any one theological point-of-view dominates. There is a healthy diversity. However, the strong influence of Cullmann is apparent in many of the articles. Only occasionally does one feel that there is an attempt to "theologize" which does not rest on an adequate exegetical foundation.

Certain of the articles stand out for their excellency. Cullmann's treatment of "authorities" is a convincing presentation of his thesis that the authorities are the invisible powers. Bonnard's contributions are unusually helpful. His article on "Jesus" is a penetrating study of ten titles applied to him in the

* A Companion to the Bible, ed. by J. J. von Allmen, Oxford University Press, 1958.

New Testament. Masson's excellent handling of the "Cross" becomes almost sermonic in style as he follows the growth in the use of the term. Menoud deals with "Church," "Ministry N.T.," and "Tradition" in very thorough studies.

This book is highly recommended to pastors and teachers alike. It complements rather than supplants Richardson's *Word Book*. It will serve as a valuable guide into the heart of the Biblical message. This type of word-book will not solve all our theological problems. The contrast between the theologies of Stauffer and Bultmann indicates the different frameworks into which word studies can be placed. Still, a firm foundation is being laid for all theology in the rediscovery of the Biblical world.

The Oxford University Press is to be commended on a fine printing job. Perhaps the title of the book is unfortunate. The French title indicates the contents in a less vague fashion. Also there is a well-known introduction to the Bible edited by T. W. Manson, bearing the same name, which only adds to the confusion.

TOYOHIKO KAGAWA: A TRIBUTE

CHARLES R. ERDMAN

TOYOHIKO KAGAWA is rightly numbered among the most prominent citizens of Japan. He surely is the best known Japanese Christian in the world. Here in America, as in many other lands, countless friends and admirers have gratefully observed this year the seventieth anniversary of his birthday, which was July 10, 1888. His father was a wealthy and profligate government official who squandered his fortune and who died some time before the birth of his son. Toyohiko was adopted by a rich uncle who lived in a baronial mansion on the Island of Shikoku, where this orphan had the experience of living in a home of luxury, but where there was no real religion and no love. While still in high school he became interested in Christianity, largely through the influence of a Bible class which he attended with the special purpose of acquiring a knowledge of English. On graduation he decided to prepare for the Christian ministry, much to the disappointment and disgust of his uncle who disinherited him then and turned him from the home. He formed an acquaintance with the Reverend Harry M. Myers, a missionary of the Southern Presbyterian Church, who became in very truth his spiritual father. They lived together, worked together, studied and prayed together, and this fellowship Kagawa has always regarded as the supreme molding influence of his life.

Early in his seminary course he began his work in the slums of Kobe. The center of his activities was a section known as Shinkawa. In all of Japan it would have been impossible to discover a more wretched district. Within ten blocks more than ten thousand persons were herded together. They were the very dregs of society. Among them were beggars, murderers, thieves, and outlaws. It was a center of vice and crime and misery. While still a student Kagawa left his comfortable quarters in the seminary and lived in a miserable hut not more than five feet square. He preached on the streets morning and evening. He established a Sunday School. He visited the wretched sufferers in their hovels, and he continued to study and write constantly. He shared with these poor people his food and even his scanty clothing. The strain upon his strength soon proved to be too great. Physical exhaustion and insufficient nourishment hastened the development of what was supposed to be a fatal case of tuberculosis. He withdrew to the seashore and secured a small shack from a fisherman. There he rested and studied, and before long regained his health and returned to his work in the Kobe slums. During these months by the sea he composed, rather as a pastime, a novel which was written on scraps of paper and then laid aside. In later years he re-wrote the manuscript which was largely an account of his own life. This production was eagerly seized by a publisher and more than two hundred editions were printed, and Kagawa became at this time the foremost literary figure in Japan.

In 1915 he went to America for two

years of study in Princeton Theological Seminary and to take special courses in the University. Many Princetonians remember his slight figure, his dark clothing, his bright smile, his tireless industry, and his deep convictions. Few of his friends, however, knew of the heroic work he already had done in the slums of Kobe, and none had ever imagined the world-wide celebrity he was eventually to attain. Always short of funds, and to make his stay here possible, he served in the summer vacation as a butler in certain New York families and thus obtained a knowledge of various phases of home life in America.

The return of Kagawa to Japan marked an epoch in his career. He was not the less interested in the depressed classes among whom he had worked in Kobe, but he realized that these sufferers were in large measure the product of an imperfect social system. He believed that Christians not only should help the fallen, but prevent men from falling. He conceived the dream of Christianizing the social order. He said he was concerned not only with the maimed and helpless at the foot of the precipice, but also with those who were in danger of being crowded over the brink. He lost none of his evangelistic zeal, but threw himself with passion into the work of social reform. Indeed, the remarkable thing about Kagawa as a social worker is the fact that he was still, and ever continues to be, a Christian evangelist.

The extent and variety of his activities have been almost beyond belief. He has been at once an evangelist and social reformer, but also an organizer of labor and of cooperative associations, an author and editor, a political and religious adviser, a government representative and a world traveler. While engaged in "rescue work" in the slums he delivered courses of lectures in a score of churches; he conducted series of gospel meetings in many centers, and later on organized the "Kingdom of God Movement" which had its goal the winning of a million souls for Christ and the Christianizing of Japan. His best known work has been the organizing of cooperatives among factory workers, farmers, and other elements of society. He believed that a "Christian international cooperative system" could be a "basis for permanent peace."

As an author he has published more than one hundred books and his pamphlets have been sold by the million. His works have been translated into most of the languages of the modern world. The proceeds of his publications are given wholly to religious and philanthropic enterprises.

His relations to the government have been dramatic and significant. During the war period his convictions as a pacifist brought him under suspicion of disloyalty. Several times he was imprisoned; his life was threatened and for months he was compelled to hide in the forest north of Tokyo. However, after the war he proved to be of invaluable help to the government as a leader and organizer in the work of relief and rehabilitation. He had conferences with the Emperor and Prime Minister; he was offered a seat in the Diet and a place in the Cabinet, but he accepted only a post as Adviser to the Department of Public Welfare. Largely through his endeavors slums were abolished in five of the chief cities of Japan. His journeys abroad brought him to many of the countries of Europe,

to America, to New Zealand, to Hawaii and to India. Everywhere he has been met with enthusiastic audiences which listen with deep interest to his messages concerning the Love of Christ.

When at home, and for many years, his daily schedule has been to rise at four in the morning for an hour of prayer and meditation, to engage in writing until noon, to spend the afternoon in the task of organizing various movements, and to preach every evening. Such ceaseless endeavors betoken tremendous physical vitality, yet the path of Kagawa has not always been easy and he has often suffered from physical disability. A motorcycle accident left him with an injury which has caused continual suffering during long periods of time, and the trachoma he contracted in the slums has almost completely deprived him of sight. However, he makes no complaint of his distress and usually continues his work without interruption. Nor has he been free from bitter opposition. His particular enemies have been the Communists. As he has declared, "Because I stood for Christ the Communists singled me out as their chief opponent."

Even in church circles, some captious critics have ventured to question the content of his message. It is enough to say that Kagawa is not a systematic theologian nor the exponent of any formulated philosophy. He has called himself "a scientific mystic." Surely his intelligent administration of relief and his successful conduct of vast enterprises indicate a breadth of knowledge and the exercise of wisdom; and yet there is a mystical element in his profound belief in the presence and power of God and in the omnipotence of Love. His religion is of the character which stands the acid test of his own definition: Christianity to him is not only a system of doctrines, but a way of life. His sympathy with the poor, his love of nature, his passion for social justice, his disregard not only of luxury but even of the common comforts of life, and his absolute devotion to the service of Christ have justified his friends in calling him a "modern St. Francis of Assisi."

He is certain that society must be reorganized, but he believes that this can be accomplished only by men who are controlled by the spirit of Christ. He hopes that Japan may become a Christian country, but he also believes that the Christians of Japan need assistance from other lands. There are those among us who imagine that the churches of the Orient are now strong enough to stand alone and to evangelize their own nations. Kagawa labors under no such illusion. He is pleading that one thousand missionaries be sent to Japan. His historic tour of America in 1950 was not only a triumphal progress among throngs of friends, but it was also a crusade in which he was seeking to secure a host of volunteers to join him in his work for his own people.

Kagawa has not been privileged to bring his nation to Christ, nor has the Christianizing of society been complete, but no one in this century has struggled more heroically for the attainment of these goals. The present celebration of his three score years and ten should be a summons to his younger friends to devote themselves anew to the service of Christ and his Church.

PRINCETONIANA*

THE 146th Commencement was held in the University Chapel on Friday, June 6. Peter K. Emmons, President of the Board of Trustees, was the presiding officer, and the formal announcements of the Board of Trustees were made by Benjamin F. Farber, retiring Secretary of the Board. The address was given by the Reverend W. A. Visser 't Hooft, General Secretary of the World Council of Churches. Degrees were conferred upon 157 candidates, with 7 receiving the M.R.E., 93 the B.D., 42 the Th.M., and 15 the Th.D. The election of 10 new members to the Board of Trustees was announced—Frederick E. Christian, minister of the Presbyterian Church in Westfield, New Jersey; Edmund Lorenz of Dayton, Ohio; James Keith Louden of Lebanon, Pennsylvania; John W. Meister, minister of the First Presbyterian Church of Fort Wayne, Indiana; Mrs. John J. Newberry of Englewood, New Jersey; William H. Scheide of Princeton, New Jersey; George E. Sweazey, minister of the Huguenot Memorial Presbyterian Church in Pelham, New York; Samuel G. Warr, minister of the Westminster Presbyterian Church in Youngstown, Ohio; David B. Watermulder, minister of the First Presbyterian Church in Oak Park, Illinois; and Henry B. Kuizenga, minister of the First Presbyterian Church in Ann Arbor, Michigan, as Alumni Trustee.

DR. MACKAY ABROAD

President Mackay was busily engaged during July and August attending several significant church gatherings. Upon the invitation of the Presbyterian Church in Brazil he flew to Lavras, in the State of Minas Geraes, on July 7, to participate in the meeting of the General Assembly. During the twelve day Assembly, Dr. Mackay led the daily morning devotional services in Spanish. On July 25 he flew to Geneva where he spent a weekend conferring with officials of the World Council of Churches. The President's next stop was Scotland where he was able to visit for a few days in his former home in Inverness before leaving for Edinburgh where, from August 4 to 10, he presided at meetings of the Executive Committee of the World Presbyterian Alliance. On Sunday morning, August 10, he preached in the Greyfriars' Church in Edinburgh and in the evening he broadcast on the Home Service of the B.B.C.

From the capital of Scotland the President flew to Nyborg Strand in Denmark to attend a meeting of the Joint Committee of the World Council of Churches and the International Missionary Council. While in Denmark he also attended sessions of the Central Committee of the World Council of Churches. At their conclusion, he left for the United States, arriving on August 28. The President and Mrs. Mackay then motored to Braddock Heights, Maryland, where they enjoyed three weeks of rest before opening of the 1958-59 academic year.

*Materials for these columns were prepared by Elmer G. Homrighausen, Joseph MacCarroll, Robert E. Sanders, Donovan Norquist, Hugh T. Kerr, and Miss Margaret Dutcher.

The Faculty

Members of the Faculty have been engaged throughout the summer in many significant and important assignments at home and abroad. Dr. Lefferts Loetscher has been associated with Dr. H. Shelton Smith of Duke University and Dr. Robert T. Handy of Yale in compiling and editing a new source book of Documents on Primary Sources of American Church History. The projected volumes will contain almost half a million words, one-fifth of which is editorial interpretation, and will be published by Charles Scribner's Sons, New York. Although other and smaller denominational source books have appeared in recent years, these two new volumes will be the first since 1920 to include all groups and designed for use in universities and seminaries.

Dr. J. Christy Wilson, Dean of Field Service, was an instructor with the Flying Seminar to Bible Lands and Frontiers, sponsored by the Winona Lake School of Theology. In five weeks the group visited Rome, Athens, Istanbul, Lebanon, Syria, Egypt, Cypress, Iran, Iraq, and Afghanistan. On their return they visited Moscow, and later the World's Fair in Brussels.

Miss Harriet Prichard attended the World Convention on Christian Education in Tokyo and the Institute of Christian Education at Seiwa College, near Kobe.

Dr. and Mrs. Homrighausen enplaned for Japan in early July where the Dean presented a paper on "Biblical and Theological Foundations of Christian Education" at the Seiwa Conference. At the Asian Conference on theological education at Union Theological Seminary, Tokyo, he was co-chairman with Principal Abraham of Serampore and at the Christian Education Convention he was a resource leader and read a paper, "Towards a Christian Humanism." Union Theological Seminary in Tokyo conferred upon Dean Homrighausen the honorary degree of Doctor of Divinity.

After working during August with a Committee of the American Bible Society which is preparing a new edition of the Greek New Testament, Dr. Bruce Metzger spent three weeks of September in Europe, where he attended the annual meeting of Studiorum Novi Testamenti Societas at Strasbourg, as well as the Eleventh International Congress of Byzantinists at Munich, where he presented a paper.

The Reverend Richard J. Oman, who has been an Instructor in Christian Philosophy since 1955, has accepted a call to the First Presbyterian Church, Oxford, Pa. Mr. Oman received the degree of Doctor of Philosophy from New College, Edinburgh, this summer. The Reverend Donovan Norquist, who has been an assistant to the Dean of Field Service, has been appointed assistant to the minister at the Church of the Covenant, Wilmington, Delaware.

Dr. Donald Macleod and family sailed for England on September 5. Under the terms of a Fellowship from the American Association of Theological Schools, Dr. Macleod will be engaged in reading and research in the field of Preaching and Worship and will return to the campus March 1, 1959. During the summer Dr. Macleod preached in leading Canadian pulpits, including the American Preacher Series in Eaton Memorial Church, Toronto, and delivered the Opening Address and a series of six lectures at the

Preaching Clinic, Union Theological Seminary, Richmond, Va., July 28 to Aug. 8. While abroad the Macleods will be living at 19 Avenue Road, Highgate, London, N.6, England.

Dr. Butler to Austin Seminary

Dr. Donald J. Butler who has been professor of the History and Philosophy of Education at the Seminary since 1944 has resigned in order to become professor of Christian Education in Austin Theological Seminary, Austin, Texas.

During his fourteen years as a member of our Faculty, Dr. Butler served in many capacities in the Seminary, the Church, and community. He was Acting Dean in 1951 and 1955 and guided the M.R.E. program in its early stages as part of the Seminary curriculum. He has served as moderator of the Presbytery of New Brunswick, chairman of the Standing Committee on Christian Education of the General Assembly, and chairman of the Professors and Research Section of the Division of Christian Education of the National Council of Churches. As a member of the Committee on the Church and Public Education of the Presbyterian Church, U.S.A., he assisted in the preparation of the pronouncement, "The Church and Public Schools," approved by the 169th General Assembly.

Dr. Butler is the author of *Four Philosophies and Their Practice in Education and Religion,* which has been adopted as a standard textbook in 125 colleges, universities, and seminaries.

From 1952 to 1958, Dr. Butler was a member of the Board of Education in Princeton Township.

The New Gateway

When the Old Lenox Library building was demolished in 1955 to make way for construction of the Robert E. Speer Library a quantity of red sandstone from the old structure was carefully selected and preserved with a view to the erection of a gateway at the Mercer Street entrance to the campus.

The new gateway, completed in May, is composed of two identical pillars designed in the form of an arc, through which passes the campus drive. Each pillar is topped with Cedar Antique Marble coping into which are inscribed the words "Princeton Theological Seminary."

The new gateway to the campus is a memento of Old Lenox, while it serves to identify the Seminary to Princeton visitors.

Summer Choir Tour

On May 28 the Princeton Seminary Choir began its thirteenth summer tour. Due to the change in the date of Commencement, the choir took a preliminary one-week tour through New York, Pennsylvania, Ohio, West Virginia, and Maryland, returning to Princeton to sing for the Baccalaureate Service and Commencement.

The twenty-one members of this choir form a cross-section of the Seminary's student body, representing nine states and four foreign countries. One member is from Strasbourg, France; one from Australia; two from Ireland; and one from Milan, Italy, a graduate of the Waldensian Seminary. Four have served in the armed forces and twelve have participated in varsity track, wrestling, football, rugby, cricket, and basketball. They left the campus immedi-

ately after Commencement on June 6 for York, Pennsylvania, the first engagement of the seven-week tour through eighteen states to the west coast and return. As on previous summer tours the itinerary included not only engagements in churches, but also in hospitals, prisons, civic clubs, youth conferences, television stations and military bases. On their schedule was a total of 108 engagements in 93 cities in 62 days.

Student Body Officers—1958-59

The new president of the Seminary student body is Donald R. Steelberg. From Chicago, Illinois, and the son of a minister, Don is a graduate of Northwestern University, where he majored in English.

Also taking office in the fall will be Barton B. Leach, the vice-president. Bart is from Narberth, Pennsylvania, and was graduated from the University of Pennsylvania, where he gained fame as an All-American basketball player.

Louise Smith of Larchmont, New York, was elected the new secretary. She is an alumna of the College of Wooster and one of the few girls in the Seminary taking the B.D. course. Louise is the daughter of John Coventry Smith of our Board of Ecumenical Mission.

Robert H. Blackstone will be the treasurer of the student body for the coming academic year. From Hollywood, he was graduated from the University of California in Los Angeles. Bob grew up in the Orient, where his parents were missionaries for many years. His father, William T. Blackstone, is now the minister of missions at the First Presbyterian Church of Hollywood.

Missionaries in Payne Hall 1958-59

The Seminary is privileged to have in residence in Payne Hall for the current academic year the following missionaries and their families: Robert T. Bucher, Iran; Rhea McCurdy Ewing, West Pakistan; Weldon R. Hess, India; Henry T. Littlejohn, Lebanon; Russell L. Norden, Japan; Raymond C. Provost, Jr., Korea; Benjamin E. Sheldon, Korea; Harold Voelkel, Korea; William G. Weiss, Japan; Kenneth E. Wells, Thailand. All are Presbyterians except the Nordens, who are in the Reformed Church of America, and the Hesses of the Society of Friends.

Theology Today

The October issue of *Theology Today* is devoted to consideration of the theme—"The Servant-Lord and His Servant People." This is the topic agreed upon for the forthcoming meeting in the summer of 1959 of the Alliance of Reformed Churches which is to be held in Campinas, Brazil. In anticipation of this important conference, papers dealing with aspects of the theme are being prepared in many parts of the world by various study groups representing the Reformed tradition. Dr. John A. Mackay, the President of the World Alliance of Reformed Churches, has inspired members of the committee responsible for the Brazil meeting with the relevance and urgency of the "Servant Image." His article on "The Form of a Servant" introduces a symposium in the October number of *Theology Today* which includes studies in the Old Testament, the New Testament, and in classical and current Reformed theology. Principal Robert Lennox of

the Montreal Presbyterian Seminary and Professor George Johnston of Emmanuel College, Toronto, are the authors of two Biblical discussions. Professor Paul Lehmann of the Harvard Divinity School writes on the "Servant" in Calvin and Barth.

Theology Today is now in its fifteenth year of publication. The subscription rate is $3.00 a year or $5.00 for two years. A sample copy will be sent on request by addressing *Theology Today*, P.O. Box 29, Princeton, N.J.

ALUMNI NEWS

Orion C. Hopper

Commencement Alumni Dinner

The Annual Dinner Meeting of the Alumni Association was held on Thursday evening, June 5th, in the Campus Center, with Seth C. Morrow, '38, presiding. Walter L. Whallon, '03, offered the prayer of Invocation.

Seated at the speaker's table were President Mackay, W. A. Visser 't Hooft, Charles R. Erdman, '91, Seth C. Morrow, '38, Peter K. Emmons, '15, Benjamin F. Farber, '09, Mrs. John J. Newberry, Wilson T. M. Beale, '02, and Walter L. Whallon, '03. Special tables were reserved for thirteen Class Reunions, beginning with the 65th Reunion of the Class of 1893, and concluding with the 5th Reunion of the Class of 1953. Dr. Morrow welcomed the missionary and chaplain alumni, and the newest members of the Association. Richard S. Armstrong, President of the Student Council, responded in behalf of the Class of 1958.

Dr. Farber, Secretary of the Board of Trustees, expressed appreciation to the Alumni Association for their response to the Annual Roll Call, their support of the Library Fund Campaign, and of the splendid calibre of the new trustees serving the Seminary. He announced the election of Henry Bernard Kuizenga, '38, as the new Alumni Trustee for the Class of 1961.

Dr. Charles R. Erdman presented his annual report as Treasurer of the Association, supplementing it with a tribute to Dr. James K. Quay and Dr. Joseph MacCarroll.

Dr. MacCarroll was introduced as the new Assistant to President Mackay in Public Relations and made a report on the Roll Call and the service his office is rendering in the Library Fund Campaign. He was followed by Dr. Frederick E. Christian, Co-chairman with Bryant Kirkland, of the Library Fund Campaign, who presented a progress report and pointed to the necessity for completing this campaign by December 31, 1960. Dr. Orion C. Hopper presented a résumé of Alumni Relations and Placement.

Harold A. Scott, Chairman of the Nominating Committee for Officers and Council Members for the year 1958-59, presented the following nominations: President—Stanley K. Gambell, '39; Vice President—William J. Wiseman, '44; Secretary—Charles R. Ehrhardt, '41; Treasurer—Charles R. Erdman, '91. Council Members: Class of 1956-59, Walter H. Eastwood, '32; Class of 1957-60, Harry W. Pedicord, '37; Class of 1958-61, Hugh McHenry Miller, '42, James Russell Blackwood, '45. These nominations were approved.

At the meeting of the Council, the following committees were appointed for Association approval: Nominating Committee for Council Officers and Council Members for the year 1958-59: Earnest T. Campbell, '48, Vincent T. Ross, '40, and James M. Armstrong, '53. Nominating Committee for Alumni Trustee for Class of 1962: George L. Hunt, '43, Joseph C. Dickson, '30, and Richard L. Schlafer, '40.

The Chairman then introduced President Mackay, who delivered the main

address of the evening. In his opening remarks he paid tribute to Dr. Benjamin F. Farber for his long and faithful service on the Board of Trustees. Dr. Farber has been Secretary of the Board for fifteen years and now becomes Secretary Emeritus.

General Assembly Alumni Dinner

On Saturday evening, May 31, 272 alumni with members of the Seminary Choir and guests, met for the General Assembly Alumni dinner. Dr. W. Sherman Skinner presided. Among those seated at the speaker's table were, President Mackay, Frederick Bruce Speakman, Charles T. Leber, Eugene C. Blake, John C. Corbin, H. Ganse Little, John G. Buchanan, Mrs. Alzira Ferreira, Puang Akkapin, moderator of the Thailand Church, Robert H. Heinze, J. Earl Jackman, Robert J. Lamont, C. Ransom Comfort, and Melvin L. Best. Group singing was led by Dr. Joseph MacCarroll. The Reverend Edwin S. Wallace, Class of '88, now 94 years of age, who served during the presidency of Grover Cleveland as American Consul in Jerusalem was present and was recognized. Dr. Jones and the Seminary Choir were present for the first time at a General Assembly Alumni Dinner and presented several choral numbers.

During the evening the Moderator of the General Assembly, Dr. Theophilus Mills Taylor visited the meeting. Dr. Taylor responded graciously to the welcome extended to him. Brief reports were presented by Drs. MacCarroll and Hopper.

Dr. Mackay addressed the meeting on Seminary affairs and future planning and the distinctive role that Princeton is playing in the contemporary resurgence of interest in theology and ecumenical relations.

Alumni Associations

Detroit: On Thursday evening, April 24th, alumni in the Detroit area met for the annual meeting in the First Presbyterian Church with Dr. Harry DeYoung presiding. Drs. Fritsch and MacCarroll and the Alumni Secretary represented the faculty and administration of the Seminary. Personal greetings from President Mackay were conveyed to our alumni by Dr. Hopper.

Dr. Fritsch presented an address on "The Theological Point of View of Martin Buber." Dr. MacCarroll was introduced as the new Assistant to the President in Public Relations and reported on the Roll Call and the progress made in the Library Fund Campaign. Dr. Hopper expressed appreciation to Dr. Frew and his committee for the preparations that had been made for this meeting.

The following officers were elected: President, Allan MacLachlan Frew, '35, First Church, Detroit; Vice President, Harry B. Kuizenga, '38, First Church, Ann Arbor; Secretary-Treasurer, George D. Colman, '53, Ecorse.

Baltimore: On Saturday evening, April 19th the Alumni in the Baltimore area met for dinner in the Ashland Presbyterian Church, Cockeysville, Maryland. Seventy-six of our Alumni and their wives including the Seminary Choir attended. The Reverend Lewis M. Evans, Jr., '54, President of the Baltimore Alumni Association and pastor of the host Church presided. Dr. Charles T. Fritsch and Dr. Joseph MacCarroll, Assistant to the President for Public Relations, accompanied the Alumni Secretary to this meeting.

Last year's officers were reelected: President: Lewis M. Evans, Jr., '54, Ashland Presbyterian Church, Cockeys-

ville; Vice-President, William H. McGregor, '54, Chestnut Grove Presbyterian Church, Baldwin; Secretary-Treasurer, Donald C. Kerr, '40, Roland Park Presbyterian Church, Baltimore.

Synod Meetings

Ohio: On Wednesday, June 18th, thirty alumni gathered for the annual meeting in connection with the sessions of the Synod of Ohio at the College of Wooster. The Reverend James R. Blackwood, minister of Westminster Presbyterian Church, Wooster, and Chaplain at the College presided at this meeting. The Reverend Robert E. Sanders, Assistant to the President for Administration, was the Seminary representative. He conveyed to the alumni a personal message from Dr. Mackay, and brought our alumni up to date as to faculty, administration, and campus affairs. He presented a progress report on the Roll Call and the Library Fund Campaign in behalf of Dr. MacCarroll, and also a report from the Alumni Secretary on alumni relations and placement.

New Jersey: The Synod of New Jersey will meet at Atlantic City October 20, 21, 22. The Synod Alumni Luncheon will be held in the Hotel Morton, on Tuesday, October 21, 1958, at 12:30 p.m.

Election of Alumni Trustee: Class of 1962

"A Committee on Nominations shall be elected at the Annual Meeting of the Alumni Association, to which committee names may be suggested as nominees by any member of the Alumni Association."

In line with the above action of the Board of Trustees of the Seminary and the Alumni Association regarding procedure in nominating Alumni Trustees, nominations should be sent no later than November 1, 1958, to the Chairman of the Nominating Committee, the Reverend George L. Hunt, '43, 1011 Pennsylvania Avenue, Havertown, Pennsylvania.

Any alumnus has the privilege of suggesting a name or names to the chairman or to any member of the committee. From nominations received, three or more names may be selected by this committee. Ballots with names and biographical data of the alumni selected as candidates for Alumni Trustee of the Class of 1962 will be sent out in early November.

Class Reunions for Commencement 1959

Class officers are reminded of Reunions for the 1959 Commencement. All classes of the years ending in 9 or 4 will be reunion classes. The Alumni Office is anxious to be of assistance to any class looking forward to its reunion by furnishing member lists and suggesting methods by which this splendid tradition can be retained. At the 1958 Commencement Alumni Dinner, members from thirteen reunion classes were given special recognition.

ALUMNI NOTES

[1909]

Harry P. Midkiff has been appointed College Chaplain, Pikeville College, Pikeville, Ky.

[1920]

Michael F. Davis has been called to the pastorate of the Logan Methodist Church, Philadelphia, Pa.

[1923]

Jacob H. Joldersma has been installed as minister of the Livingston Memorial Church, Germantown, N.Y.

[1925]

Oren Holtrop has been called to the pastorate of the Parchment Christian Reformed Church, Kalamazoo, Mich.

[1926]

William Hugh McKee has been appointed assistant minister, Gates Church, Rochester, N.Y.

[1927]

Karl Bowman, Jr. is the minister of the Mt. Carmel Church, Aliquippa, Pa.

Calvin Lee has been called to the pastorate of the First Church of the Brethren, Chicago, Ill.

F. Revell Williams has been installed as pastor of the First Church, Milan, Tenn.

[1928]

George Fischer is conducting services in the Miramar School under the Home Mission Committee of Everglades Presbytery in cooperation with First Church of Hollywood, Fla.

[1929]

Charles L. Dickey is serving as Field Representative, Board of National Missions, Denton, Texas.

W. Russell Hunter has been appointed associate minister, First Church, Iowa City, Iowa.

Shungnak Luke Kim has received the honorary degree of Doctor of Divinity from Occidental College, Los Angeles. Dr. Kim is president of Soong Sil College (Union Christian College), Seoul, Korea.

[1930]

Arthur E. French, Jr. is organizing pastor of a Presbyterian Church under National Missions in Rialto, Calif.

Allen C. Lee has been called to the pastorate of the Farmville Methodist Church, Farmville, N.C.

Russell W. Shepherd has been called to the pastorate of the Woodhaven First Church, Ozone Park, N.Y.

In Ku Yun has received the honorary degree of Doctor of Divinity from Huron College, S.D.

[1931]

Thomas Ten Hoeve has been installed as minister of the Reformed Church, Belleville, N.J.

[1932]

Percy E. W. Clark has been called to the pastorate of the Wadena and Volga Churches, Iowa.

[1933]

E. Scott Byers has received the honorary degree of Doctor of Divinity from Westminster College (Missouri). Dr. Byers has been installed as associate minister, Brick Church, Rochester, N.Y.

Henry O. Moore has been called to the pastorate of the St. Luke's Church, Dallas, Texas.

[1934]

Thomas Cannon has received the honorary degree of Doctor of Divinity from Lindenwood College, St. Charles, Mo.

Charles E. Edwards has been called to the pastorate of the First Associate Reformed Presbyterian Church, Atlanta, Ga.

Wayne Wesley Hoxsie has been installed as minister of the Moro and Bethalto Churches, Ill.

Sylvan S. Poet is now coordinator of Little Blue River Cooperative Parish, including the pastorates of Narka and Mahaska, Kan.

Ivan Y. Wong is minister of the Chinese Evangelical Church, Tucson, Ariz.

[1935]

Moore G. Bell has been called to the pas-

torate of the First Church, Guthrie Center, Iowa.

William V. Longbrake has been appointed Synod Executive, Synod of Wisconsin.

Joseph MacCarroll has received the honorary degree of Doctor of Divinity from Juniata College, Pa.

[1936]

Ross Banes Anderson, Jr. has been called to the pastorate of the Presbyterian Church, Newman, Calif.

Stanley R. Boughton has been appointed Executive of the Presbytery of Cincinnati.

Melvin Raymond Campbell, who has been installed as minister of West Side Church, Ridgewood, N.J., received the honorary degree of Doctor of Divinity from the College of the Ozarks.

William Davidson McDowell has received the honorary degree of Doctor of Divinity from Park College, Parkville, Mo.

Thomas I. Smith has been called to the pastorate of the West Jefferson Church, West Jefferson, N.C.

[1937]

Albert Peters has received the honorary degree of Doctor of Divinity from Huron College, Huron, S.D.

Alyle Alexander Schutter has been called to the pastorate of the Second Reformed Church, New Brunswick, N.J.

John Henry Strock has been appointed Synod Executive for the Synod of West Virginia.

[1938]

J. Franklin McHendry has been installed as minister of the Firestone Park Church, Akron, Ohio.

Donald W. Scott has been called to the pastorate of the Lakeside Church, West Palm Beach, Fla.

Wendell Swift Tredick is now pastor of the First Church, Long Beach, Calif.

Reinhardt Van Dyke has been called to the pastorate of the First Church, Clayton, N.J.

[1939]

William G. Bensberg has been called to the pastorate of the First Church (US), Marshall, Mo.

Robert E. Graham is minister of St. Andrew's Presbyterian Church, Austin, Texas.

[1940]

Allan E. Schoff has been appointed Regional General Presbyter on the staff of Illinois Synod.

[1941]

Charles H. Davis has been called to the pastorate of the First Church, Newark, Del.

Victor Paul Wierwille is the Founder and President of The Way Inc. International, New Knoxville, Ohio.

[1942]

Richard C. Halverson has been appointed Associate Executive Director, International Christian Leadership Inc.

[1943]

Robert S. Humes has been called to the pastorate of the Allison Park Community Church (Presbyterian), Allison Park, Pa.

John W. Oerter is now associate minister of Beverly Heights United Presbyterian Church, Pittsburgh, Pa.

Howard B. Rhodes has been called to the pastorate of the St. Paul's Presbyterian Church, Los Angeles, Calif.

[1944]

Joseph W. Baus has been appointed Field Director of Christian Education for Pittsburgh Presbytery.

Paul Todd Dahlstrom has been called to the pastorate of the Mendota Heights United Church of Christ, Congregational, St. Paul, Minn.

Henry Louis Patrick is minister of the Second Church, Kansas City, Mo. Mrs. Patrick is the former Mary Elizabeth Plaxco, '47.

Daniel C. Thomas has been called to the pastorate of the First Church, Binghamton, N.Y.

[1945]

John David Burton has been installed as minister of the Community Presbyterian Church, Clarendon Hills, Ill.

Douglas W. Gray is now the pastor of the Hamilton-Union Presbyterian Church, Guilderland, N.Y.

Charles Loyer is minister of the West-

minster United Presbyterian Church, Olympia, Wash.

John Munroe Parker has been appointed President of Pillsbury Baptist Bible College, Owatonna, Minn.

[1946]

Manfred L. Geisler has been called to the pastorate of the Cupertino Church, San Jose, Calif.

[1947]

George W. Carson has been called to the pastorate of the First Church, Beaver Falls, Pa.

Luther S. Cross has been called to the pastorate of the First Church, Romulus, N.Y.

Howard N. Hudson is now minister of West Side Presbyterian Church, Englewood, N.J.

[1948]

Ernest Campbell has received the honorary degree of Doctor of Divinity from Westminster College, Pa.

Leroy James Garrett has been appointed assistant professor of Philosophy, MacMurray College, Jacksonville, Ill.

Wilbert John Beeners has been appointed professor of Speech, Princeton Theological Seminary, Princeton, N.J. Mrs. Beeners is Dorothy Presnell Beeners, '48.

Agnes K. Smith has been appointed minister of education, Hope Presbyterian Church, Minneapolis, Minn.

[1949]

Aron Elek has been called to the pastorate of the Hungarian Reformed Church of Fairport Harbor, Ohio. He is also secretary of Hungarian Synod of the Evangelical and Reformed Church.

Ralph H. Langley has been installed as minister of the Willow Meadows Baptist Church, Houston, Texas.

James A. McAllister has been installed as minister of the Presbyterian Church, Columbus, Kan.

Frank W. Penick is now minister of the First Church, Jefferson City, Mo.

Fred Merle Sevier has been called as minister of Counseling and Pastoral Care, Mt. Lebanon Presbyterian Church, Pittsburgh, Pa. Mrs. Sevier is the former Ruth Miriam Thomas.

Harold Rudolf Sullivan has been appointed Youth Director for the YMCA of Glendale, Calif., and is assisting with youth work at Glendale First Congregational Church.

Milton B. Vereide is Acting Secretary of the Department of Christian Education for the United Church in the Philippines, Baguio, P.I. Mrs. Vereide is the former Elizabeth Bonneville, '49.

Richard S. Watson has been called to the pastorate of the Laurens Presbyterian Church, Laurens, N.Y.

[1950]

David H. Burr has been called to the pastorate of the Royster Memorial Presbyterian Church, Norfolk, Va.

Brevard S. Childs has been appointed to the faculty of Yale Divinity School.

William P. McConnell is working with the Westminster Foundation in the Medical Center District, Chicago, Ill.

Robert M. Russell, Jr. is now director of Westminster Foundation, Yale University.

William J. Turner, Jr. has been called to the pastorate of the First Church, Monongahela, Pa.

Albert N. Wells is now pastor of the First Church, Laurinburg, N.C.

[1951]

Fred E. Brewton, Jr. has been installed as minister of the First Church, Levelland, Texas.

Edward W. Diehl has been appointed resident chaplain, Fairview State Hospital, Pa.

Harlan C. Durfee is working in a new church development, Presbytery of Monmouth, N.J.

Rowland W. Folensbee is chaplain at Custer Air Force Station, Battle Creek, Mich. Mrs. Folensbee is the former Adelaide Grier, '51.

Theodore John Georgian has been called to the pastorate of the Covenant Orthodox Presbyterian Church, Rochester, N.Y.

Bruce M. Hile is now minister of the First Church, Watsonville, Calif.

R. Hunter Keen has been appointed Director of Indian Work on Sisseton Reservation, S.D.

Ira W. Marshall, Jr. has been called to the pastorate of the Hughes Memorial Church, Baltimore, Md.

Clyde L. Mellinger, Jr. has been installed

as minister of the Kilburn Memorial Church, Newark, N.J.

Henry Meredith is serving as chaplain at the Veterans Administration Hospital, Fort Bayard, N.M.

W. Ward Murray has been called to the pastorate of the Grace Church, Lodi, Calif.

John Wingerd is student minister of St. Paul's Lutheran Church, Hanover, Pa.

Arlan Paul Dohrenburg has been appointed assistant professor of Speech, Princeton Seminary.

Boyd F. Jordan has been called to the pastorate of the Presbyterian Churches of Adena and Piney Fork, Ohio.

G. Wayne Plummer has been called as minister of the Ft. Defiance Presbyterian Mission, Ariz.

[1953]

William G. Birmingham has been installed as assistant minister of Fairmount Presbyterian Church, Cleveland Heights, Ohio.

John W. Crandall has been called to the pastorate of the Whitestone Church, Beechurst, N.Y.

Arthur L. Gebhard, Jr. is now minister of the Livingston Manor Church, Livingston Manor, N.Y.

William H. Gray, Jr. has been appointed assistant minister, Old First Church, Newark, N.J.

Edward M. Huenemann has been appointed associate professor of Bible and Religion, Hanover College, Ind.

David Harold Johnson, Jr. has been called to the pastorate of the First Church, Warrensburg, Mo.

John B. Maurer has been installed as minister of the Presbyterian Church, Delanco, N.J.

Richard James Oman has been called to the pastorate of the Oxford Presbyterian Church, Oxford, Pa.

[1954]

Dale Eugene Bussis has been appointed instructor in Speech, Princeton Seminary.

E. Ellwood Carey has been appointed assistant minister of the Falls Church Presbyterian Church, Falls Church, Va.

Douglas Allen Dunderdale has been installed as minister of the First Church, Phoenixville, Pa.

William J. Foster, Jr. is now minister of the First Church, Reynoldsville, Pa.

Philip A. Gangsei has been installed as minister of the Prince of Peace Lutheran Church, Phoenix, Ariz.

Lawrence William McMaster, Jr. has been appointed executive director of the Department of Radio and Television for the Presbyterian Church U.S.A. Mrs. McMaster is the former Anna Frances Postlethwaite, '54.

Sylvio J. Scorza has been appointed substitute professor of Old Testament, Western Seminary, Holland, Mich.

Ching An Yang has been appointed instructor in Theology, Princeton Seminary.

[1955]

David George Beamer has been called to the pastorate of the Bethel Presbyterian Church, San Leandro, Calif.

Alfred T. Davies is doing graduate work at the University of Oxford. Mrs. Davies is the former Wylene Young, '56.

Arlo Dean Duba has been appointed instructor in Christian Education, Princeton Seminary.

Lincoln T. Griswold has been installed as associate minister of First Church, Lansdowne, Pa.

Joyce Kirkman has been appointed director of Christian Education, First Church, Mineola, N.Y.

William Klassen has been appointed instructor in New Testament at Menonite Biblical Seminary, Elkhart, Ind.

C. Marshall Lowe is doing graduate study in Counseling and Psychology at Ohio State University.

George Ross Mather has been installed as minister of the First Church, Ewing, N.J.

Donovan O. Norquist is now the associate minister of the Church of the Covenant, Wilmington, Del.

William D. Pendell, Jr. has been called to the pastorate of the First Church, Troy, Mich.

Andrew Donaldson Robb, III is preparing for work with the Board of Ecumenical Mission and Relations.

C. Davis Robinson has been called to the pastorate of the Hillside Church, Hillside, N.J.

Wilfred G. Sager has been appointed assistant at St. Martin's Lutheran Church, Austin, Texas.

R. David Steele has been called to the Cottonwood Presbyterian Church, Salt Lake City, Utah.

James F. Van Dyke is minister of the John Knox Presbyterian Church, Orlando, Fla.

[1956]

Gary Demarest has been appointed associate executive secretary of the Fellowship of Christian Athletes, Kansas City, Mo.

Larry A. Gardner has been appointed to the Department of Religion at Capital University, Columbus, Ohio.

Leonard Roe has been called to the Presbyterian Churches of Cordell and Coloney, Okla.

Joseph D. Ruffin is now minister of the Central Presbyterian Church, U.S.A., McKinney, Texas.

[1957]

William George Bodamer has been appointed instructor in Pastoral Theology, Princeton Seminary.

David E. Engle has been appointed Presbyterian University Pastor at Syracuse University.

William Hagen Halverson has been appointed instructor in Christian Philosophy, Princeton Seminary.

Merle William Leak has been called to the pastorate of the House of Hope United Presbyterian Church, Bellerose, N.Y.

Plans for the Class of 1958

Daniel William Adams, minister, Everett Presbyterian Church, Everett, Mass.

James Arthur Akin, assistant minister, First Presbyterian Church, Neenah, Wis.

Richard Stoll Armstrong, minister, Oak Lane Presbyterian Church, Philadelphia, Pa.

Robert Russell Ball, plans incomplete.

John Edward Barrett, III, minister, First Presbyterian Church, Glassboro, N.J.

John Niles Bartholomew, National Missions, Tok Junction, Alaska.

Robert Beaman, minister, Pierce Memorial Presbyterian Church, Farmingdale, N.J.

James Vernon Beardsley, minister, Gilby, Forest River and Inkster Presbyterian Churches, N.D.

Theodore Adolf Blunk, minister, Union Hill Presbyterian Church, Dover, N.J.

Donald Marvin Borchert, further study, Princeton Seminary.

Edward Henry Breitbach, minister, Presbyterian Church, Freeland, Pa.

Frederick Dale Bruner, further study, Stanford University, Palo Alto, Calif.

Alexander Samuel Caldwell, minister, First Presbyterian Church (US), Thespus, Mo.

Carnegie Samuel Calian, assistant minister, Calvary Presbyterian Church, Hawthorne, Calif.

Edwin Russell Chandler, assistant minister, First Presbyterian Church, Concord, Calif.

William Edwin Chapman, minister, Carter Lake Church, Omaha, Neb.

Pedro Cintron, returning to Puerto Rico.

Clarence Frederick Collins, plans incomplete.

Charles Terrance Connor, further study, Princeton Seminary.

Richard Wallace Coonradt, assistant minister, First Presbyterian Church, Arlington, N.J.

Clifford Francis Custer, minister, First Presbyterian Church, Tracy, Calif.

James Pattison Darroch, minister, First Presbyterian Church, Axtell, Neb.

Earl Edwin Davidson, associate minister, First Presbyterian Church, Bound Brook, N.J.

Theodore Edward Davis, minister, Western Adirondack Parish, N.Y.

David Nelson Denman, teacher, George School, Pa.

Earle Lloyd Eastman, minister, First Presbyterian Church, Millerton, N.Y.

Mark Dwight Ferguson, assistant minister, Presbyterian Church, Bakerstown, Pa.

Thomas Edward Fisher, assistant minister, Abington Presbyterian Church, Abington, Pa.

John Ashley Fitch, minister, First Presbyterian Church, Columbus, N.J.

Roger MacClement Freeman, further study at Harvard Divinity School.

John William Giles, minister, Union Presbyterian Church, Oxford, Pa.

Alan Jeffers Hagenbuch, minister, Latta Memorial Presbyterian Church, Christiana, Pa.

Ralph Solomon Hamburger, further study in Basle, Switzerland.

Charles Ainley Hammond, minister, Kreutz Creek Presbyterian Church, Hellam, Pa.

Charles Grant Harris, assistant minister, First Presbyterian Church, Jamestown, N.Y.

William Allen Hazen, assistant minister, First Presbyterian Church, Trenton, N.J.

Mervin Lloyd Hiler, assistant minister, Stewart Memorial Presbyterian Church, Minneapolis, Minn.

Margaret Elizabeth Howland, assistant minister, Union Church of Bay Ridge, Brooklyn, N.Y.

Samuel Argyle Huffard, minister, Bellevue Presbyterian Church, Gap, Pa.

Richard Connor Hutchison, director of Religious Education, First Presbyterian Church, Indiana, Pa.

John Clayton Justice, further study, Princeton Seminary.

Herbert Paul Kauhl, plans incomplete.

Roger Edmund Kellogg, minister, Forks of the Brandywine Presbyterian Church, Glen Moore, Pa.

Alick Murdo Kennedy, assistant minister, First Presbyterian Church, Huntington, Long Island, N.Y.

Thomas Fitch Kepler, minister, First Presbyterian Church, Englishtown, N.J.

Patricia Budd Kepler (Mrs. Thomas F.).

Richard Kirk, minister, Memorial Presbyterian Church, Lancaster, Pa.

Kenneth Mitsugi Kiyuna, short term Missionary appointment.

Jack Alden Kyle, further study, Edinburgh.

Deane Frederick Lavender, minister, First Presbyterian Church, Lafayette, N.Y.

William Warren LeConey, minister, First Baptist Church, Allentown, N.J.

William Thomas Lovick, associate minister, Westminster Presbyterian Church, Grand Rapids, Mich.

Donald Edward MacFalls, further study, Princeton Seminary.

Robert Stetson Macfarlane, Jr., plans incomplete.

Jamieson Matthias, assistant minister, Presbyterian Church, Hyattsville, Md.

James Arlen Mays, minister, Lewes Presbyterian Church, Lewes, Del.

John Frederick McKirachan, minister, Hopewell Presbyterian Church, Laurel, Pa.

Charles Eugene McMillan, minister, Pisgah Presbyterian Church, Cosica, Pa.

James L. Mechem, minister, Memorial Presbyterian Church, Alburtis, Pa.

Donald Mynerd Meekhof, further study.

Ralph Llewellyn Miller, Teaching Fellow, Princeton Seminary.

Flora Victoria Mott, Director of Religious Education, Greenlawn, N.Y.

Robert Irvin Muhler, plans incomplete.

Charles Albert Munion, minister, Parkland Presbyterian Church, Parkland, Pa.

Truman Donour Nabors, Jr., assistant minister, Bradley Hills Presbyterian Church, Bethesda, Md.

Franke Julius Neumann, Jr., plans incomplete.

Thomas Wade Nissley, assistant minister, Arlington Presbyterian Church, Arlington, Va.

Hughes Oliphant Old, further study, Edinburgh.

Martin Burrier Olsen, Drexel Hill Presbyterian Church, Drexel Hill, Pa.

Julian Philip Park, Dodge House, Detroit, Mich.

Neil Rice Paylor, further study, Harvard Divinity School.

David Dugan Prince, assistant minister, Central Presbyterian Church, Houston, Tex.

Russell Donald Proffitt, associate minister, First Presbyterian Church, Poughkeepsie, N.Y.

Darrell Blair Ray, further study.

David Morrill Reed, chaplain, Philadelphia General Hospital, Philadelphia, Pa.

Adrian Milton Riviere, minister, All-Souls Community Church, Scott, Ark.

Robert Joseph Roberts, minister, First Presbyterian Church, Summit Hill, Pa.

John Loren Robinson, further study.

Donald Barton Rogers, further study, Bright School of Theology, Fort Worth, Tex.

Lois Eleanor Rozendaal, plans incomplete.

Roger Alfred Ruhman, minister, Presbyterian Church, New Florence, Pa.

David Charles Searfoss, assistant minister, St. Andrew's United Church, Montreal, Canada.

Hugh Curtis Shaw, Jr., minister, Presbyterian Church, Pleasantville, Pa.

Roger Don Sidener, minister, Lower Valley and Fairmount Presbyterian Churches, Califon, N.J.

Edward Martin Snyder, minister, First Presbyterian Church, Walters, Okla.

Marion Joan Stano, teacher, public school and Director of Religious Education, Prospect Street Presbyterian Church, Trenton, N.J.

Edward Leven Stetson, director of Religious Education, First Presbyterian Church, Fort Lauderdale, Fla.

Norma Jean Sullivan, editor, Uniform Lessons for Children, Otterbein Press, Dayton, Ohio.

Stanton Davis Tate, minister, Presbyterian Church, Hysham, Mont.

Richard Griffith Thompson, assistant minister, Bellmore Presbyterian Church, Bellmore, Long Island, N.Y.

James Mathias Thorne, Jr., minister, Yellow Frame Presbyterian Church, Newton, N.J.

Thomas Laurence Thorne, Jr., minister, Presbyterian Church, Clinton, N.J.

Richard Allen Todd, minister, First and Donegal Presbyterian Churches, Mt. Joy, Pa.

Robert Pierce Vaughn, plans incomplete.

Donald Morton Walter, further study, Princeton Seminary.

William James Weber, assistant minister, Presbyterian Church, Kennett Square, Pa.

Julian Dennick Wick, further study, Princeton Seminary.

Kenyon Jones Wildrick, assistant minister, Community Congregational Church, Short Hills, N.J.

Harry Gilbert Willson, III, National Missions, Bernalillo and Placitas Churches, Alameda, N.M.

Jack Paul Wise, assistant minister, Hamilton Presbyterian Church, Baltimore, Md.

DEGREES, FELLOWSHIPS, AND PRIZES

Commencement, June 6, 1958

Masters of Religious Education (Prin.)

Richard Conner Hutchison, A.B. Juniata College, 1955
Flora Victoria Mott, B.S. University of Texas, 1948
Donald Barton Rogers, A.B. University of Colorado, 1954
Lois Eleanor Rozendaal, A.B. Central College, 1949
Marion Joan Stano, A.B. New Jersey State Teachers College, Montclair, 1952
Edward Leven Stetson, A.B. Hope College, 1950
Norma Jean Sullivan, B.S. Manchester College, 1952

Bachelors of Divinity

Daniel William Adams, A.B. Southwestern at Memphis, 1955
James Arthur Akin, A.B. Maryville College, 1955
Richard Stoll Armstrong, A.B. Princeton University, 1947
Robert Russell Ball, A.B. University of Kansas, 1954
John Edward Barrett, III, A.B. Susquehanna University, 1955
John Niles Bartholomew, A.B. Cornell University, 1955
Robert Beaman, A.B. New York University, 1954
James Vernon Beardsley, A.B. Otterbein College, 1955
Theodore Adolf Blunk, A.B. Denison University, 1955
Donald Marvin Borchert, A.B. University of Alberta, 1955
Edward Henry Breitbach, A.B. Maryville College, 1953
Frederick Dale Bruner, A.B. Occidental College, 1954
Alexander Samuel Caldwell, A.B. Vanderbilt University, 1949
Carnegie Samuel Calian, A.B. Occidental College, 1955
Edwin Russell Chandler, B.S. University of California at Los Angeles, 1955
William Edwin Chapman, A.B. College of Wooster, 1955
Pedro Cintron, A.B. Polytechnique Institute of Puerto Rico, 1954
Clarence Frederick Collins, A.B. Davis and Elkins College, 1954
Charles Terrance Connor, A.B. Macalester College, 1955
Richard Wallace Coonradt, A.B. Bloomfield College and Seminary, 1955
Clifford Francis Custer, A.B. San Francisco State College, 1955
James Pattison Darroch, A.B. Maryville College, 1953
Earl Edwin Davidson, A.B. Capital University, 1955
Theodore Edward Davis, A.B. Centre College of Kentucky, 1952
David Nelson Denman, A.B. University of Pittsburgh, 1953
Earle Lloyd Eastman, A.B. Wheaton College, 1955
Mark Dwight Ferguson, A.B. Wheaton College, 1955
Thomas Edward Fisher, A.B. Hamilton College, 1955
John Ashley Fitch, A.B. College of Wooster, 1953
Roger MacClement Freeman, A.B. Queen's University, Kingston, 1951;

M.A. University of Minnesota, 1953
John William Giles, A.B. Westminster College, Pennsylvania, 1955
Alan Jeffers Hagenbuch, A.B. Western Maryland College, 1955
Ralph Solomon Hamburger, A.B. Los Angeles State College, 1955
Charles Ainley Hammond, A.B. Occidental College, 1955
Charles Grant Harris, A.B. Whitworth College, 1955
William Allen Hazen, A.B. Occidental College, 1955
Mervin Lloyd Hiler, A.B. Macalester College, 1955
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John Clayton Justice, A.B. University of Kentucky, 1955
Herbert Paul Kauhl, A.B. Maryville College, 1955
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William Thomas Lovick, A.B. Whitworth College, 1955
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Charles Eugene McMillan, A.B. Washington and Jefferson College, 1955
James LeRoy Mechem, A.B. Monmouth College, 1954
Donald Mynerd Meekhof, A.B. University of Washington, 1955
Ralph Llewellyn Miller, A.B. Houghton College, 1955
Robert Irvin Muhler, A.B. University of Delaware, 1949
Charles Albert Munion, A.B. San Diego State College, 1955
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Franke Julius Neumann, Jr., A.B. Dartmouth College, 1955
Thomas Wade Nissley, A.B. Franklin and Marshall College, 1955
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Martin Burrier Olsen, B.S. Agricultural and Mechanical College of Texas, 1951
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Russell Donald Proffitt, A.B. Park College, 1955
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Hugh Curtis Shaw, Jr., B.S. St. Bonaventura University, 1955
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Edward Martin Snyder, A.B. Syracuse University, 1955
Stanton Davis Tate, A.B. University of Idaho, 1955
Richard Griffith Thompson, A.B. Maryville College, 1955
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Thomas Laurence Thorne, Jr., A.B. Hampden-Sydney College, 1955
Richard Allen Todd, A.B. Grove City College, 1955
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Donald Morton Walter, A.B. Lafayette College, 1955
William James Weber, A.B. College of the Ozarks, 1953
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Kenyon Jones Wildrick, A.B. Trinity College, Connecticut, 1955
Harry Gilbert Willson, III, A.B. Lafayette College, 1953
Jack Paul Wise, A.B. University of California, 1952

Masters of Theology

Leon McDill Allison, A.B. Davidson College, 1938; B.D. Erskine Theological Seminary, 1949
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William Douglas Boyd, A.B. Southwestern at Memphis, 1952; B.D. Union Theological Seminary, New York, 1955
Richard Edwin Brewer, A.B. Drew University, 1954; B.D. Princeton Theological Seminary, 1957
Earl Hubert Brill, A.B. University of Pennsylvania, 1951; Th.B. Divinity School of the Protestant Episcopal Church, Philadelphia, 1956
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David John Campbell, A.B. St. Olaf College, 1950; Th.B. Luther Theological Seminary, Minnesota, 1953
Frank Gould Carver, A.B. Taylor University, 1950; B.D. Nazarene Theological Seminary, 1954
Franco Giampiccoli, Waldensian Theological Seminary, Rome, 1957
Herbert Glossner, University of Heidelberg, 1957
Floyd Eugene Grady, A.B. Daniel Baker College, 1941; Th.B. Princeton Theological Seminary, 1944
Walton Gould Herbert, A.B. Wheaton College, 1948; B.D. Drew Theological Seminary, 1955
Robert Charles Hicks, A.B. Washington College, 1952; S.T.B. Temple University School of Theology, 1955
Momo Hoshino, A.B. Osaka Women's University, Japan, 1942; A.B. Doshisha University, Kyoto, 1949; M.A. 1952
Egbert Howard Housman, A.B. Moravian College, 1942; B.D. Princeton Theological Seminary, 1945
Koji Kayama, A.B. Osaka Christian College, Japan, 1953; B.D. Asbury Theological Seminary, 1957

Earl William Kennedy, A.B. Occidental College, 1953; B.D. Fuller Theological Seminary, 1956

Johannes Eysele Lombaard, A.B. University of Stellenbosch, South Africa, 1948; Stellenbosch Theological Seminary, 1952

Roger William Martin, A.B. University of Nebraska, 1949; B.D. McCormick Theological Seminary, 1952

Edmund Arnold Withnall Millet, A.B. Wilberforce University, 1956; B.D. Payne Theological Seminary, 1957

Frederick Vandever Mills, A.B. Houghton College, 1952; S.T.B. Temple University School of Theology, 1955

James Huston Morrison, B.S. University of Tennessee, 1951; B.D. Fuller Theological Seminary, 1956

Walter Mueller, A.B. Upsala College, 1955; B.D. Theological Seminary of the Reformed Episcopal Church, 1955

Donovan Gerald Neil, A.B. University of Western Ontario, 1950; B.D. Knox College, Toronto, 1953

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Ronald Eugene Ossmann, A.B. Bloomfield College and Seminary, 1952; B.D. Princeton Theological Seminary, 1955

Raul Clemente Pedraza, A.B. La Progresiva College, Cuba, 1934; Evangelical Theological Seminary of Puerto Rico, 1938

Lester Linn Pontius, A.B. Whitworth College, 1948; B.D. Fuller Theological Seminary, 1952

Clifton Peques Quinn, A.B. University of Arizona, 1954; B.D. Conservative Baptist Theological Seminary, 1957

Robert Abner Reighart, A.B. University of Pittsburgh, 1948; B.D. Princeton Theological Seminary, 1951

Leonard Alton Roe, A.B. Oklahoma City University, 1953; B.D. Princeton Theological Seminary, 1956

Earl John Roof, A.B. University of Pittsburgh, 1951; B.D. Princeton Theological Seminary, 1954

Charles Ross, Jr., A.B. Emerson College, 1950; S.T.B., Biblical Seminary in New York, 1953

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Marc Schaefer, University of Strasbourg, France, 1957

Paul Giok Bee Shih, A.B. Hope College, 1956; B.D. Western Theological Seminary, Michigan, 1957

Robert Frank Smylie, A.B. Washington University, 1951; B.D. Princeton Theological Seminary, 1954

Stanley Daniel Soderberg, A.B. Houghton College, 1950; B.D. Eastern Baptist Theological Seminary, 1953

George Stavros Stephanides, A.B. Holy Cross Greek Orthodox Theological School, 1957; B.D. 1958

Irving I-Ren Tang, A.B. National Chenchi University, Nanking, 1949; B.D. McCormick Theological Seminary, 1957

Stanton Rodger Wilson, A.B. Cornell University, 1943; B.D. Princeton Theological Seminary, 1949

David Hifumi Yamada, A.B. Anderson College, 1953; B.D. Anderson College, School of Theology, 1956

Doctors of Theology

John Lawrence Burkholder, A.B. Goshen College, 1939; B.D. Lutheran Theological Seminary, Gettysburg, 1942; Th.M. Princeton Theological Seminary, 1951; Dissertation: The

Problem of Social Responsibility from the Perspective of the Mennonite Church.

James Harold Burtness, A.B. St. Olaf College, 1949; Th.B. Luther Theological Seminary, Minnesota, 1953; Dissertation: Eschatology and Ethics in the Pauline Epistles, A Study of Six Current Interpretations.

Robert Burns Davidson, A.B. University of Michigan, 1949; B.D. Princeton Theological Seminary, 1954; Dissertation: The Biblical Witness to Revelation Outside the Church.

Wesley John Fuerst, A.B. Midland College, 1951; B.D. Central Lutheran Theological Seminary, 1954; Dissertation: A Theological Study of the Demand of God According to the Prophet Jeremiah.

Orvis Merton Hanson, A.B. Concordia College, 1939; Th.B. Luther Theological Seminary, Minnesota, 1944; Dissertation: The Continuity of the Church According to N.F.S. Grundtvig.

James Perry Martin, B.A.Sc. University of British Columbia, 1946; B.D. Princeton Theological Seminary, 1950; Th.M. 1951; Dissertation: The Place of the Last Judgment in Protestant Theology from Orthodoxy to Ritschl: A Study in the History of New Testament Interpretation.

Earl Wesley Morey, Jr., A.B. Western Maryland College, 1945; B.D. Princeton Theological Seminary, 1948; Dissertation: The Norm of the Christian Life in the Writings of Wilhelm Herrmann, Considered in the Light of the Criticisms of Ernest Troeltsch.

Fred Bruce Morgan, Jr., A.B. Maryville College, 1939; Th.B. Princeton Theological Seminary, 1942; Dissertation: Property in a Supra-Market World.

Wilton Mons Nelson, A.B. Wheaton College, 1931; Th.B. Dallas Theological Seminary, 1935; Th.M. 1936; Th.M. Southern Baptist Theological Seminary, 1948; Dissertation: A History of Protestantism in Costa Rica.

Philip Arden Quanbeck, A.B. Augsburg College, 1950; Th.B. Augsburg Theological Seminary, 1951; Th.M. Princeton Theological Seminary, 1954; Dissertation: The Use of the Old Testament in the Damascus Document Compared with Normative Judaism and the Synoptic Gospels.

Benjamin Ayrault Reist, B.S. University of Pittsburgh, 1947; B.D. Princeton Theological Seminary, 1950; Dissertation: Towards a Theology of Involvement: An Introduction to the Thought of Ernest Troeltsch, with Special Reference to His Concept of Compromise.

Joseph Minard Shaw, A.B. St. Olaf College, 1949; Th.B. Luther Theological Seminary, Minnesota, 1953; Dissertation: The Concept of "The People of God" in Recent Biblical Research.

James Hutchinson Smylie, A.B. Washington University, 1946; B.D. Princeton Theological Seminary, 1949; Th.M. 1950; Dissertation: American Clergymen and the Constitution of the United States of America 1781-1796.

Gabriel Antoine Vahanian, Lycee at Valence, France, 1945; B.D. Paris Theological Seminary, 1949; Th.M. Princeton Theological Seminary,

1950; Dissertation: Protestantism and the Arts.

James Donald Yoder, A.B. Muhlenberg College, 1943; B.D. Princeton Theological Seminary, 1945; Dissertation: The Language of the Greek Variants of Codex Bezae Cantabrigiensis.

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PRAYER

O God, our Father, who has called us in strange and diverse ways not only to hear and obey Thy word but to share it with others: we magnify Thy holy name for the challenge, the scandal and the glory of the Gospel. We acknowledge that Thy foolishness is wiser than our wisdom and Thy weakness stronger than our strength. Therefore we pray that by Thy grace we may grow daily in true wisdom and strength, with a growth unnoticed by ourselves but evident to others and to Thee.

When we remember our mandate to preach the Gospel—to carry on our Lord's work as co-workers with Him—we have just cause to tremble and beg for mercy. Commissioned as shepherds, we act like sheep pretending to be shepherds. We have tried to conceal our confusion under the twin cloaks of bluster and blandness. We have talked big on safe issues and guiltily relished ignorant applause. We have been silent when we should have cried out—nice when we should have prophesied. O Thou who didst call Simon Peter not just once but again and again, unshaken in Thy love for him in spite of his wretched betrayals, call us again, we pray Thee. Point out to us afresh the needs of Thy tender lambs—of Thy hungry sheep—of Thy willful sheep. Show us how little we differ from them so that we may be shorn of all pride. At the same time, confirm us in our calling as undershepherds of Him who is the only Good Shepherd—the One who gives His life for His own. . . .

In the midst of our preparation for the Gospel ministry, we pray for Thy Spirit that we may be guided to see what is central and what is peripheral. We beg Thee particularly to show us the human substance of every divine doctrine—the earthly relevance of every heavenly symbol. While reading books, let us not forget persons. While wrestling with ideas, let us remember the flesh with which they must be clothed. O Thou who in Thine own humanity didst live a life of wondrous breadth and openness—a life of rich humor and compassion—a life of great power and gentleness: help us so to expand the horizon of our caring that it may encompass all human beings, regardless of nationality, color, or even religion. For the sake of the Gospel—for the love of our blessed Lord whom we long to share with all—help us to become truly and sincerely "all things to all men," that by His grace we may save some; and yet not we but Thy Spirit working through us.

For we know our weakness, O Lord. We fancy that all is well with us because we are being well trained in the school of the intellect. We tend to forget the school of suffering in which the prophets were trained—through which Thy Son had to pass—through which, in a measure, all human beings must pass. Remind us, Our Father, that in Thy dispensation there are no shortcuts to glory: no joy without sorrow, no redemption without the shedding of blood. Save us from imagining that our education is finished when we graduate from this institution of learning. Let Thy word be a lamp unto our feet—a light upon our path—and a thorn in our side. Help us to incarnate in Thy Church the fellowship of Christ's sufferings—the universal priesthood of cross-bearers—the community of self-condemned, love redeemed sinners. So help us in the proclamation of Thy Gospel that borrowed words may become our own and thus pass into the lives of others not as idle breath but as a summons to courageous action; till at last, having fulfilled our ministry, we may be received, by Thy grace, into that everlasting fellowship where there is but one Fold and one Shepherd, even Jesus Christ, our Lord. Amen.

(Prayer given by Dr. John R. Bodo, minister of the First Presbyterian Church, Princeton, in Miller Chapel, at the regular Chapel Service, January 16, 1958, prior to Evangelism Sunday.)

BOOK REVIEWS

Leading in Public Prayer, by Andrew W. Blackwood. Abingdon Press, New York, 1958. Pp. 207. $3.00.

A book on how to lead in public prayer has been needed for many years. Dr. Blackwood has supplied this need in a brief but comprehensive manner in this book. Here he gives us his wisdom about one of the important but difficult functions of a minister, wisdom distilled from his long experience, observation, reading and thinking as a minister and a teacher of ministers.

The book is divided into two parts of approximately the same length. Part I treats the several types of public prayers and the various occasions upon which they are offered. Part II deals with the ways in which a minister can prepare for leading in prayer. After finishing the main portion of the book he submits a "Check List of Faults in Public Prayer," by which most ministers could measure their prayer ministry with profit to themselves and to their congregations. A "Selected List of Related Readings," and a well prepared "Index" conclude the volume.

The author believes in the use of both liturgical or fixed prayers and free or extempore prayer. He strongly emphasizes the necessity of preparing carefully for using both kinds. He urges ministers to follow regularly the principle of variation in the contents of their prayers.

First he treats the several types of prayers used in connection with the regular Sunday morning service of worship and gives detailed suggestions about their contents and uses. These types are: (1) the prayers at the beginning of the service—adoration, confession of sins, and declaration of pardon; (2) the general or pastoral prayer, which he confines to thanksgivings, petitions and intercessions; (3) the prayer in connection with the offering; (4) the brief sentence prayers before and after the sermon; (5) the benediction; and (6) the prayer with the choir before the service begins.

One of his most practical aids consists of lists of passages of scripture which are suitable for use (1) as calls or biddings to prayer (p. 41); (2) as calls to the worship of giving (p. 63); and (3) as benedictions (pp. 81, 84). He distinguishes between the purposes of a prayer before the offering and a prayer after the offering, and discusses the differences in the contents of each.

In this section of the book he also considers the problems of leading in prayer in services other than the regular Sunday morning worship service, such as an early morning service, afternoon vespers, evening services, mid-week meetings, church nights, and special occasions such as communion, baptism, ministries in pastoral calls and counseling and secular occasions.

Not the least of the values of this portion of the book is his discriminating definitions and explanations of words and expressions. For example, he states that the word "oblation" refers "to giving the Lord something without life," and is therefore a more appropriate word to describe prayer than the word "sacrifice" (p. 22). He explains the distinction between "absolution" from sins and the "declaration of pardon" for sins and commends the latter (p. 45). Although the "Benediction" may belong to prayers, and is treated as such, it is technically not a prayer. "In a public prayer the leader of worship speaks to God, in a Benediction he addresses the people" (p. 78). We usually speak of the minister blessing the offerings and the people. But we must always remember that "a minister can pray; only God can bless" (p. 83). Throughout his discussion he also makes many helpful suggestions about attitudes and procedures in the conduct of worship in general.

Dr. Blackwood's topics for developing the subject of preparing to lead in public prayer are likewise treated comprehensively. He commends the minister's personal prayer life, the "practice of the presence of God," the reading of "Literature of the Heart" (devotional classics, religious poetry, collations of prayers), and the study of "Historic Forms of Prayers" (suffrages, collects, litanies, bidding prayers, and the traditional Eucharistic prayer). Specific methods or procedures treated include: keeping notes of people's needs as one goes through the experiences of the week, reserving time to prepare for the entire service in general and for the prayers

in particular, making a pattern for each prayer, studying examples of Bible prayers and hymn-prayers, writing out or else making notes on one's prayers, and making a weekly study of the language of prayer, especially of the use of simple and familiar words.

There is little in the book with which anyone could disagree or which he would be disposed to criticize adversely. This reviewer desires to thank Dr. Blackwood for writing the book and commends it heartily to ministers as an eminently practical aid to one of their most sacred duties and privileges.

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Four Philosophies and Their Practice in Education and Religion, by J. Donald Butler. Harper & Brothers, New York, 1957. Pp. 618. $6.00. Revised Edition.

There have been roughly two ways to make a comparative study of the philosophy of education. One is to see what each educational philosophy has to say about important points in the educational program—aims, curriculum, methods, and the like. The other is to compare them in their systematic entireties. The latter is the approach which Professor Donald Butler has used in his *Four Philosophies and Their Practice in Education and Religion.* Ever since the publication of the first edition of this work it has been well established as the leading volume of its kind. The current revision reinforces this strong position.

The four philosophies which the author examines are naturalism, idealism, realism, and pragmatism. In describing each school of thought Professor Butler first devotes a chapter to an historical account of it and its principal proponents. Next he provides a chapter giving a systematic exposition of its leading tenets. This done he then devotes a chapter to its educational bearings and another to its religious ones. Thereafter he sums up its exposition in terms of strengths and weaknesses. Although this plan of organization is comprehensive a few things seem to slip down the cracks between chapters. Thus the topic of "religious education" receives adequate treatment neither in the chapter on education nor the one on religion.

The comparative study of educational philosophy, like the comparative study of education in general, is constantly getting out of date. New lines of thought are opening up and new books are being published which need to be taken into account. In fact a new journal of *Educational Theory* has appeared on the educational scene since Butler's book first went to press. The principal point at which the author felt it necessary to revise his first edition was in the impact of realism on education. Here his rewriting has been most extensive. Books like Harry Broudy's *Building a Philosophy of Education* and chapters like John Wild's "Education and Human Society" in the Fifty-fourth Yearbook of the National Society for the Study of Education have provided Butler with considerable new grist for this chapter. The chapter on pragmatism in education has also been made more adequate by a considerable enlargement. In each of the four chapters on education the author now includes a section on "education as a social institution" which is missing from the first edition. At a number of other points, as one might expect, he has clarified and amplified his exposition. But his own confession of faith in the last chapter remains essentially unaltered. One entirely new chapter appears in the revised edition, "Building a Philosophy of Education." This chapter, coming next to the last, seems more like a means of drawing the book to a conclusion than a "how to do it yourself" kit of ideas. Indeed after the painstaking and comprehensive exposition which the author has made of the "Four Philosophies," to undertake a new and independent one seems brash at best.

We can only regret one thing in Butler's revision, that he did not postpone it to include the spate of new books which have appeared while his own revision was going through the press. Frank Wegner, to whose anticipated book Butler refers, has now come out with his *Organic Philosophy of Education.* It would be interesting to see what changes Butler would make for this book in his already largely rewritten chapter on realism in education. It would also be interesting to see how the sections on "education as a social institution" would incorporate

Theodore Brameld's *Cultural Foundations of Education* and I. B. Berkson's *The Ideal and the Community*, both of which have strong social orientations. One wonders, too, what allowance Butler might make for I. N. Thut's *Story of Education* which employs an historical framework on which to hang a comparative study of educational philosophy. Perhaps the widest departures from Butler's treatment are William Phenix's *Philosophy of Education* and Israel Scheffler's *Philosophy and Education*. The former author makes his exposition without reference to schools of thought or even leading proponents. He wants the student to be able to stand out of the shadow of systems and names in "building" his personal philosophy of education. The latter, as editor, completely rejects the "schools of thought" approach for philosophical rather than pedagogical reasons. What would Butler do with all these books, especially the last?

There is only one answer. Professor Butler must start at once to revise his revision. The profession will look forward to that one as it has already welcomed the present one.

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Graduate School

The Apocrypha, Revised Standard Version of the Old Testament. Thomas Nelson & Sons, New York, 1957. Pp. vi + 250. $2.50.

The National Council of the Churches of Christ in the United States of America has made a very great contribution toward a better understanding and a wider reading of the Holy Scriptures, and of part of the considerable Intertestamental literature, by sponsoring the Revised Standard Version of the Bible and, now, of the Apocrypha. A committee of ten scholars, with Luther A. Weigle serving as chairman, worked from the beginning of 1953 to the summer of 1956, to produce the Apocrypha.

Following on a brief but informative Preface (pp. iii-v), "The Name and Order of the Books called Apocrypha" are presented: I and II Esdras; Tobit; Judith; Additions to Esther; The Wisdom of Solomon; Ecclesiasticus, or the Wisdom of Jesus the son of Sirach; Baruch; The Letter of Jeremiah; The Prayer of Azariah and the Song of the Three Young Men; Susanna; Bel and the Dragon; The Prayer of Manasseh; and I and II Maccabees.

As was to be expected, the translation is modern, idiomatic, dignified, clear; at the same time, the original, usually Greek (Latin for II Esdras), has not been suppressed out of existence in the translation.

The Apocrypha have been experiencing a revival in recent years; and the discovery of the Dead Sea Scrolls will increase scholarly interest in these books even more. It is significant that Jewish scholarship has, at long last, begun to work on, and in a sense to reclaim as its own, those considerable Jewish works that appeared originally in Greek and which the Jews themselves gave up as a consequence of the destruction of Judean sovereignty in 70 A.D. and of the rise of Christianity. Thus, no one knew the Septuagint as well as Max L. Margolis; one of the outstanding authorities on Philo is Harry A. Wolfson; and under the Chief Editorship of Solomon Zeitlin, the Dropsie College has begun to publish the *Jewish Apocryphal Literature*. Seven books (I-IV Macc.; Aristeas; Tobit; Wisdom) have appeared to date, each with the Greek text, English translation, and full introduction and commentary; about thirty books remain to appear.

It may be of interest to compare, quite at random, a verse or two in the two versions, I Macc. 7.26 and Wisdom 7.30:

JAL

The king sent Nicanor, one of his famous officers, who hated and despised Israel, and ordered him to get rid of the people.

For to this does night succeed,
Whereas wickedness has no power against them.

RSV

Then the king sent Nicanor, one of his honored princes, who hated and detested Israel, and he commanded him to destroy the people.

for it is succeeded by the night, but against wisdom evil does not prevail.

The Preface correctly notes that "for the general reader there are admirable recent books on the Apocrypha by Charles C. Torrey, Edgar J. Goodspeed, Robert H. Pfeiffer, and Bruce M. Metzger"; the reviewer would

like to make special mention of the numerous important studies by Solomon Zeitlin in the *Jewish Quarterly Review*, e.g., "The Apocrypha" (XXXVII, 1947-48, pp. 219-248) and "Jewish Apocryphal Literature" (XL, 1950-51, 223-250; see the classification on pp. 248 ff.)—for a thorough knowledge of the rabbinic background of this literature is indispensable.

Never before have the layman and the scholar had at their disposal such reliable studies and translations of the Apocrypha as now; the Revised Standard Version of the Apocrypha is one of the notable items among these.

HARRY M. ORLINSKY
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Jewish Institute of Religion,
New York, N.Y.

A Beginner's Handbook to Biblical Hebrew, by John H. Marks and Virgil M. Rogers. Abingdon Press, New York, 1958. Pp. xiv + 174. $4.50.

With the appearance in print of this volume, which has been used in the classroom for two years in mimeographed form, Old Testament language study has been stimulated by a beginner's grammar which is both practical and based on scientific linguistic principles. Dr. Marks is assistant professor in the Department of Oriental Studies at Princeton University, and Dr. Rogers is assistant professor of Old Testament language and literature at Princeton Theological Seminary. To those interested in teaching or studying the Hebrew language, the authors have offered a work eminently well-adapted to classroom use. This grammar contains an unusual number of attractive features which commend it to students and teachers.

In pursuing their objective, "to avoid the extremes of bewildering details and obscure oversimplification, and at the same time to present an interesting and complete grammatical treatment," the authors have been remarkably successful. Upon examining this book one will immediately be struck by the clear, uncluttered discussions of grammar and the concise, orderly presentation of rules. This is a grammar manifestly written to teach students and not just to present the facts of the subject. The treatment is ample, but never confusing or tedious. In a word, the authors admirably fulfill their stated purpose: to provide "an introductory text and a book for future reference, not an exhaustive grammar." No attempt has bene made to displace Gesenius-Kautzsch or any other extensive reference work; in fact, the advanced student is expected to purchase Gesenius-Kautzsch. But the authors, both competent comparative Semitists, have incorporated the fruits of the great reference grammars, and provide the beginner with scientifically reliable information and pedagogically effective arrangement.

A special feature of the book is its approach; it combines the advantages of the deductive and the inductive methods. The student goes immediately to Genesis and there he applies the grammatical information. The grammar itself is replete with cross-references to the book of Genesis. A section in the back, under Paradigms and Helps, provides an analytical key to the first three chapters of Genesis and refers the student to the pertinent sections in the grammar; the reviewer made a test study of these references for Genesis 1-3 (at which point the student is expected to have worked through the whole of the grammar) and found them to be astonishingly complete. Vocabulary helps are provided for Genesis 1-22. Thus there are effectively combined the advantages of the deductive method, wherein the student thoroughly learns rules and paradigms, and the advantages of the inductive method, through which the student is able to analyze for himself the grammatical characteristics and acquaint himself with actual Biblical literature. With this book the teacher, if he so desires, has an additional advantage in being able to incorporate his own methods and ideas, to follow a different paragraphic order, and to exercise a general freedom not ordinarily possible with our present Hebrew grammars.

Another noteworthy element is the list of paradigms. *Complete* lists are given instead of the frequent "etc." or blank space. Doubly weak verbs are conjugated in their entirety, and the verbs used are those of common occurrence.

The discussions of vowels and vowel changes are at the same time pithy and easy to comprehend; located at strategic places in

the book, they deal realistically and carefully with the subject. For example, the shewa medium is not allowed to become a source of difficulty for the beginning student, but observations are made for its recognition. Very clear and careful treatment is given to the nouns. Notes on Modern Hebrew script and pronunciation are included in the back of the book.

Two special features cannot pass unnoticed. A chart has been made which allows the student, by memorizing a key vowel of the characteristic form, to recognize the type of weak verb in most constructions. Other observations, applicable about ninety per cent of the time, are also put forth for the recognition of roots. This leads to another noteworthy feature. For the benefit of the beginning student, this little volume is full of lucid and excellent observations and descriptive rules, formulated by the authors in the process of teaching Hebrew. The observations on recognition of roots, the rules under dagesh and shewa, and the presentation of the infinitive construct of the *Pe Yod* verb (p. 69) illustrate this.

The book itself is attractive in appearance, and the clarity of print, especially of the Hebrew, is particularly welcome. Ministers who have laid aside their Hebrew will find this volume very helpful in regaining their knowledge of the language and even going beyond what they learned in their student days.

Marks and Rogers have written a fine, useful beginner's grammar. It is methodologically and grammatically sound, easy to read, and singularly fit for use in the classroom. Students, instructors, and pastors for many years will be grateful to the authors for this contribution.

Wesley J. Fuerst
Central Lutheran Theological Seminary,
Fremont, Nebraska.

Visible Glory, by Fred Z. Browne. Greenwich Book Publishers, New York, 1958. Pp. 153. $2.50.

The author is a graduate of Princeton Theological Seminary, a faithful pastor and a devout student of Scripture. His work will be appreciated particularly by those who share his views as to the dispensational character of prophecy. The aim of his message is evangelistic and the thought centers upon the Second Coming of Christ.

Charles R. Erdman

Biblical Archaeology, by G. Ernest Wright. The Westminster Press, Philadelphia, 1957. Pp. 288. $15.00.

The author of this book is professor of Old Testament History and Theology at McCormick Theological Seminary, Chicago. He has specialized in Biblical Archaeology and is the editor of *The Biblical Archaeologist*, which is published by the American Schools of Oriental Research. He is also well known as one of the editors of the *Westminster Historical Atlas to the Bible.*

In spite of the title this is more than a textbook on Archaeology, and it may also with advantage be used for the study of Old Testament History. The volume contains fourteen chapters. The second is devoted to pre-historic times and the history of Egypt and Babylonia. Thereupon Chapters III-XII follow the course of the history of Israel. Chapter XIII furnishes a treatment of Palestine in the time of Christ, and the last section bears the title, "The Church in the World." Under the heading of each chapter there is an appropriate citation from Scripture. The book contains two hundred-twenty illustrations, which are properly scattered through the text; all are well-chosen and have educational value. In addition, the volume contains eight maps; at the end there are five indexes of Modern Names, Biblical Names, Biblical Places, Subjects, and Biblical References. The index of Scriptural citations has slightly more than two pages with five columns per page, and this should give some idea of the value of the work for practical Biblical studies.

In the first chapter, which is a discussion of Biblical Archaeology, Professor Wright shows the development of the science and its method and clearly states that its purpose is not to "prove," but to discover. In this connection he well observes that the problems, that were a source of trouble during the last three centuries, no longer seem serious to the modern generation of Biblical students. The Bible can stand on its own merits, and the

author believes that it has suffered more "from its well-intentioned friends than from its honest foes." As a result of the work of Biblical scholars and archaeologists, we have a perspective of the Scriptures that makes clear the purpose of the Bible for the present generation. The point of view of the writer may be described as scientific and at the same time evangelical.

The results of Archaeology are employed to illuminate the history of Biblical times, and in dates the author follows those established by his teacher, Professor W. F. Albright of Johns Hopkins University; on page 176, however, at the bottom of the second column, 759 B.C. should be changed to 597 B.C. The history of Israel is set forth in its relation to the nations and the cultures of the ancient Near East, and this makes the book very interesting both for the minister and for the layman. Wright, however, is interested also in Biblical Theology, and this is apparent in Chapter VII: "The Manner of Israel and the Manner of Canaan." Here he treats the Covenant, God, the gods of Canaan, and Israel and the religion of Canaan. The writer's view is that the Bible is historical literature in which tradition and historical facts are used to expound the faith of the people. On page 103 the author says: "Thus history is in movement toward a goal; and human life must adjust itself to God's active, personal will in full knowledge of the promise and the goal in the time which God has created."

At the end of each chapter the author adds important bibliography for further reading. The volume represents a valuable synthesis of Biblical Archaeology and history and will prove useful for all serious students of the Bible. Although the price seems high, the book is very attractive with its numerous pictures from antiquity and in the end will be worth the investment. Professor Wright is to be congratulated on having completed this work.

HENRY S. GEHMAN

Maccabees, Zealots, and Josephus. An Inquiry into Jewish Nationalism in the Greco-Roman Period, by William Reuben Farmer. New York: Columbia University Press, 1956. Pp. xiv + 239. $4.50.

In the Preface to this book, Prof. Farmer, now on the faculty of Drew University, describes the interesting process of how a seed thought, born in one of Prof. C. H. Dodd's New Testament seminars on the Fourth Gospel in Cambridge in 1949, blossomed into a doctoral dissertation which was submitted to the Faculty of Union Theological Seminary in 1952, and reached full maturity in the present work under review. The idea which has become a book is that "there is a positive relationship between the Maccabees and the Zealots." With this theory Josephus did not agree, and so Prof. Farmer, especially in Chapters IV, V, and VI, tries to prove that, in spite of Josephus' garbled view of things, the Zealots, who led the war against the Romans in the first century A.D., were inspired by the same religio-nationalistic feelings that aroused the Jews to revolt against the Seleucids in the second century B.C. The author finds the same regard for Torah and Temple in both periods, and he also points out that the Maccabees were not only remembered by the Jews in the first century A.D., but were consciously regarded as prototypes of religious zeal and valor by the Zealots. Evidence from the War Scroll of Qumran is also adduced to prove the writer's thesis. The importance of this view for the clearer understanding of the New Testament and the true "picture" of Jesus Christ in the Gospels is discussed in the last chapter of the book.

In the rather long and tedious attempt to prove that the Jewish revolt against the Romans gained its fundamental impetus from the nationalism of the Maccabean period, rather than from the teachings of some new sect, Prof. Farmer recreates the religious and political climate of the Jews in the first century A.D. Herein lies the real value of the book, for by his researches into this period, the author throws new light on pre-Rabbinic Judaism and the life and teachings of Jesus.

CHARLES T. FRITSCH

St. Cyprian, The Lapsed [and] *The Unity of the Catholic Church*, translated and annotated by Maurice Béve-

not, S.J. Westminster, Md.: The Newman Press, 1957. Pp. 133. $2.75.

Origen, The Song of Songs, Commentary and Homilies, translated and annotated by R. P. Lawson. Westminster, Md.: The Newman Press, 1957. Pp. 385. $4.00.

Two more noteworthy volumes have been added to the growing series of "Ancient Christian Writers, The Works of the Fathers in Translation," bringing the total number of the volumes now to twenty-six. The editors, Fathers Quasten and Plumpe, are to be congratulated for having steered the project successfully through the hazards of the earlier stages, and for maintaining throughout a consistently high level of scholarly contributions. The two volumes that are noticed here will sustain the acknowledged reputation of the series for fidelity of translation and erudition of comments and introductions.

St. Cyprian, the faithful bishop of the Church at Carthage during the stormy days of the Decian persecution at the mid-point of the third century, is known chiefly for the scores of letters which he wrote to and in behalf of members of his flock. Several theological treatises from his pen have also been preserved, treatises that reflect the storm and stress of that age of persecutions from without and defections from within the Church.

In the tractate on *The Lapsed* Cyprian gives consideration to the problem of what should be done with Christians who, in the throes of persecution, had renounced the Christian faith but who now wished to be reinstated in the Church. In this treatise Cyprian gives the only answer that, on the one hand, would make the grace of Christ meaningful and, on the other hand, would indicate the seriousness of such lapses from the faith: the guilty must go through a period of penance, imploring the forgiveness of a merciful God. Those who, though not actually participating in pagan sacrifice, falsely secured a certificate stating that they had done so (the *libellatici*), have sinned less grievously, yet their guilt is great. To both categories of sinners Cyprian writes: "You must beg and pray assiduously, spend the day sorrowing and the night in vigil and tears, fill every moment with weeping and lamentation: you must lie on the ground amidst clinging ashes, toss about chafing in the sackcloth of mourning; having once been clothed with Christ, refuse all other raiment now; having supped with the devil, choose rather now to fast; apply yourself to good deeds which can wash away your sins, be constant and generous in giving alms, whereby souls are freed from death. . . . He who has made such satisfaction to God, he who by his repentance and shame for his sin, draws from the bitterness of his fall a fresh fund of valour and loyalty, shall by the help he has won from the Lord, rejoice the heart of the Church whom he has so lately pained; he will earn not merely God's forgiveness, but His crown" (§§ 35-36). This specimen discloses at once the characteristic point of view of Cyprian's theology as well as the style of the translator.

Cyprian's treatise on *The Unity of the Catholic Church* has had its own very great part to play in discussions of the nature of the Church. In the face of divisions within the Church of Christ, and in answer to the problem of the relation of the schismatics to the Church of Christ, Cyprian insists that the "union of the bishops" is the core of the visible unity of the Church. Unity in the visible Church must mirror the unity of God and the faith, and separations are due, not so much to individual teachings as to a radical selfishness commonly sanctioned in religious, no less than in secular life.

The notorious problems of chapter 4 of this treatise, involving the two rival versions current in the manuscripts, one of which very definitely recognizes Papal Primacy, are solved by Father Bévenot in accord with his previously published research on the subject, namely by the conjecture that both forms go back to Cyprian. At the same time Bévenot correctly acknowledges that Cyprian "had never held that the Pope possessed universal jurisdiction. But he had never denied it either; in truth he had never asked himself the question where the final authority in the Church might be" (pp. 7-8). Less satisfying is Bévenot's conclusion: "If the foregoing reconstruction is correct, we have in Cyprian's *De ecclesiae catholicae unitate* a good example of what dogma can look like while still in the early stage of its development. The reality (in this case, the Primacy of

Rome) is there all the time: it may be recognized by some; by others it may even be denied, and that though much of what they say or do unconsciously implies it" (p. 8).

The relevance today of both of these tractates by the Bishop of Carthage is obvious. Persecutions of Christians are not a thing only of the past, and all who are interested in the Ecumenical Movement will wish to know what this early protagonist for the unity of the Church thought and taught.

The volume on Origen supplies the first English translation ever published of the great Alexandrian's interpretation of the Song of Songs. The full Greek text of the Commentary, originally comprising ten books, is lost, and only the first three books survive in a Latin rendering made about the beginning of the fifth century by Rufinus. Thanks to the Latin translator we have here preserved a noteworthy example of Origen's allegorical exegesis. Starting with the belief that the Church, as the Bride of Christ, was pre-existent, even before man was created, Origen allows his mystical insights to range far and wide throughout both Old and New Testaments in a detailed exposition of the eight chapters of the Song of Songs. The editor is correct in regarding this commentary as the first great work of Christian mysticism, in which the Church is portrayed not as a prosaic organization, but as the object of our Lord's tenderest love and care. In Jerome's opinion, "While Origen surpassed all other writers in his other books," in his Commentary on the Song of Songs "he surpassed himself."

In the two Homilies on the Song of Songs included in this volume, the reader has available material which reflects yet another aspect of the many-sided scholar and churchman. Though at his death Origen left homilies on almost all the books of Scripture, time has dealt hardly with them, and the great majority have been lost, even in Latin translation. From these specimens of his preaching on the Song of Songs one can form a more balanced estimate of Origen's theological temper and religious insights. Especially for a correct understanding of his doctrine of grace, these and others of his homilies are indispensable.

BRUCE M. METZGER

The Road to Reunion, by Charles Duell Kean. The Seabury Press, Greenwich, Conn., 1958. Pp. 145. $3.50.

For the past eight years Dr. Charles D. Kean, now Rector of the Church of the Epiphany of Washington, D.C., has been Secretary of the Protestant Episcopal Church's Joint Commission on projects of unity, that body appointed by the General Convention to confer with representatives of other Christian communions with a view to organic unity. In this capacity Dr. Kean has had firsthand Ecumenical experience, and he is therefore well qualified to speak—so far as anyone can—for the Protestant Episcopal Church, on the important question of Christian reunion. His book is divided into three parts. First, he enumerates the difficulties which stand in the way of Christian reunion. These he groups under three categories—practical, theological, and miscellaneous, under which he includes liturgical, constitutional, and administrative problems. Second, he summarizes, with commendable objectivity, the record of the Protestant Episcopal Church in the field of reunion negotiations. The record may be summarized succinctly, but not unfairly, by saying that the Protestant Episcopal Church has been distinguished for initiating overtures for reunion and then preventing these overtures from issuing in concrete practical action. Third, Dr. Kean points out that the Protestant Episcopal Church has now come to regard inter-communion, or more properly, inter-celebration, as the first way-station on the route to organic Christian unity; and he examines some of the difficulties which stand in the way of such inter-communion. These difficulties have to do mainly with the sacraments of Baptism and the Lord's Supper; their meaning, their due administration, and their proper reception; and of course the Episcopalians' interpretation of the sacraments is rooted in their particular understanding of the Church. What Dr. Kean says in substance is this, that before such inter-communion is possible between Episcopalians and other Christians, these other Christians must understand, and at least to some extent share, the Episcopalian viewpoint with respect to the Church and its Sacraments.

The value of this book does not lie in any

new ideas which it expounds, or in any concrete proposals which it makes for solving the vexed and serious problem of what Episcopalians call "our unhappy divisions." Its value lies, rather, in its clear and authoritative exposition of what Protestant Episcopalians think about the question, about the method by which they hope to achieve reunion, and the conditions which they consider essential for any fruitful pursuit of such negotiations.

NORMAN V. HOPE

The Early Christian Church, by Philip Carrington. Cambridge University Press, New York, 1957. 2 vols. Pp. 520 & 519. $17.50.

In this massive two-volume work Dr. Philip Carrington, Anglican Archbishop of Quebec, undertakes to survey the development of the Christian Church during the two centuries which followed Jesus Christ's crucifixion—i.e. that period during which the Ancient Catholic Church grew up and took shape. Volume I covers the first of these two centuries—say from Stephen the protomartyr to Ignatius of Antioch—and describes the gradual emergence of the organized Christian Church—predominantly Gentile in character—in such key places of the Roman empire as Asia Minor, Syria, Corinth and Rome. The second volume carries the story on the same extensive scale down to 230; but there is appended a supplementary chapter which summarizes the subsequent history down to the time of Christianity's recognition by Constantine (306-337), and this constitutes an epilogue—as the author expresses it—"without which our narrative would not be complete and self-explanatory" (II, p. 461). This volume traces the chief developments in the Church's story during the turbulent but formative second century—the rise of heresies such as Gnosticism, Marcionitism, and Montanism, and the outbreak of persecution by the Roman government which the church had to undergo, at least sporadically. It likewise describes the measures which Christian leaders felt compelled to take in order to safeguard the integrity and continuance of the Christian faith, in view of these assaults from within and without—notably the institution of what Bishop Charles Gore called mon-episcopacy, i.e., government by one bishop in each church; the authorizing of the New Testament canon, a group of sacred and authoritative books to correspond with, and supplement, the Old Testament; and the drawing up of a creed which would clearly and unequivocally state those things most surely believed by Christians. This second century also witnessed the rise of Christian schools of theology, notably that of Alexandria, whose chief glory was Origen; and this development likewise is faithfully depicted in Dr. Carrington's work.

It is possible to make minor criticisms of this monumental treatise. Some have questioned the author's choice of particular topics, and others have found his treatment of these topics rather unequal. Perhaps so much ground is covered that at times it is not too easy to follow the development of the story. But such criticisms are inconsequential. For the book has three superlative merits. First, its author knows the sources—practically all of them—with cyclopedic intimacy. He therefore writes out of fulness of knowledge. Second, he tries to let those sources speak for themselves. Much of his book is taken up with analyses or summaries of, and even extracts from, the most important documents—for example, the "Shepherd" of Hermas, "The Didache," the "First Apology" of Justin Martyr, and many others. These not only lend greater vividness to his narrative, but they give greater authority to his interpretations and evaluations. Third, his narrative is readable and interesting; it is a work of literary art.

There can be little doubt that this book will take rank as probably the most weighty and substantial account of the period with which it deals, at any rate in English. It is tempting to apply to it the statement which Dr. W. R. Inge made concerning the late Archbishop William Temple's magnum opus, *Nature, Man and God*. "It would be a great achievement for a university professor; for a ruler of the Church it is astonishing."

NORMAN V. HOPE

The Story of the Christian Church, by Winthrop S. Hudson. Harper & Brothers, New York, 1958. Pp. 107. $2.25.

This slim and well-produced volume by Dr. Winthrop S. Hudson, professor of Church History at Colgate-Rochester Divinity School, covers the whole history of the Christian Church from John the Baptist to John Baillie, in just over 100 pages. After discussing in chapter 1 the nature of the Church, Dr. Hudson devotes nine chapters to its historical development. Chapters 2 and 3—entitled "The Church of the Martyrs" and "The Church of the Emperor"—take the story down to 500. The following two chapters—"An Imperial Church" and "Monks, Friars, and Reformers"—describe what Dr. Kenneth S. Latourette calls "the thousand years of uncertainty" from 500 to 1500. The final five chapters deal with the history of the Christian Church since the Protestant Reformation of the 16th century.

No doubt some writers would wish that Dr. Hudson had devoted more attention to the Church of the Ancient World and of the Middle Ages. There may be, too, those who would have welcomed a more detailed account than he has given of post-Reformation, or at least post-Tridentine, Roman Catholicism. But apart from such matters of individual preference and viewpoint, Dr. Hudson has, in this book, covered the whole span of the Church's story most admirably—clearly and in orderly fashion, and in such a way as to make it relevant to present-day Christian life. His book, too, is greatly enriched by a series of "Questions to Think About" and also by a list of references, both to secondary works and to primary sources, appended to each chapter. The book can be wholeheartedly recommended for Christian laymen who wish to know—as they should—something of the Church's strange, eventful history, and even for ministers who may wish to brush up their seminary-learned but too-readily forgotten Church history.

NORMAN V. HOPE

Athletes of the Spirit: Studies in Nine Christian Classics, by Philip W. Lilley. London. The Epworth Press, 1957. Pp. 148. 10 shillings and 6 pence.

In 1952 the Reverend Philip W. Lilley, minister of the suburban Scottish parish of Rhu, near Glasgow, published a volume of sermons entitled, *The New Road to Bethlehem: Studies in Spiritual Reconstruction*, which was favorably reviewed in the issue of this *Bulletin* for April, 1953. Now Mr. Lilley has issued a new volume entitled *Athletes of the Spirit*, a series of studies in some of the great classics of Christian devotion.

Mr. Lilley deals with nine such classics—Augustine's "Confessions," Thomas à Kempis's "Imitation of Christ," Samuel Rutherfurd's "Letters," Sir Thomas Browne's "Religio Medici," Pascal's "Thoughts," Bunyan's "Pilgrim's Progress," William Law's "Serious Call," John Wesley's "Journal," and John Woolman's "Journal."

In dealing with them he first outlines the life story of the author of each book. Then he summarizes the contents of the book and makes appropriate comments; and finally he seeks to apply its message to the present day.

Mr. Lilley's catholic appreciation is seen from the varied character and provenance of the books with which he deals. One of them was written by a passionate North African, another by a medieval German monastic, another by a French mathematician and philosopher, still another by an English Puritan Baptist, another by a Scottish Presbyterian who was something of a mystic, another by an English evangelical High Churchman, and the last by an American Quaker. Though not unaware of defects and shortcomings in these books, Mr. Lilley appreciates the value of the contributions which they have made to the building up of the Christian in his most holy faith. And he emphasizes not merely the message of these books for the times in which they were written, but also their relevance to present-day Christian living.

Mr. Lilley's book is well-written, interesting, and eminently readable. His kindling and penetrating interpretations of these great Christian classics should send the reader back to the originals themselves, to the enrichment of his devotional life.

NORMAN V. HOPE

THE NEW MISSION STUDY BOOKS

[The mission study subject in the churches for 1958-59 is to be the Middle East and Islam. There are many reasons why this is

of special interest at this time. The political unrest and tensions in the Bible Lands force them daily upon our thinking. Furthermore, the new United Presbyterian Church has more mission work by far than any other in the Islamic lands. It seems that all events conspire to make this one of the most interesting and instructive years of mission study in a long time.

Add to this the fact that the new books on the Middle East, in the thought of the reviewer, comprise as fine a set of volumes as we have ever had. These considerations should make it highly desirable that every pastor and church leader know the books and lead with enthusiasm the study for the year before us.]

Middle East Pilgrimage, by R. Park Johnson, Friendship Press, New York, 1958. Pp. 164. Cloth $2.95.

The author is a graduate of both Princeton University and Princeton Seminary and is at present the field representative of the Presbyterian Board in the Middle East.

He has written an excellent text to tell us of the problems in the Middle East and especially of those which confront the Christian mission in these lands. He has faced this very difficult area frankly and fearlessly and maintains the full thrust of his Christian commitment while at the same time being very fair to Islam, the Oriental Christian Churches, Israel and all other factors involved. The book ought to be read by every Christian in all the denominations, but especially by all Presbyterians.

The Lands Between, by John S. Badeau. Friendship Press, New York, 1958. Pp. 138. Cloth $2.95.

One could scarcely imagine a man better equipped to write such an informative book as this. John Badeau was first a missionary in Iraq and later President of the American University of Cairo and at present the President of the Near East Foundation.

The author shows a wonderful understanding of not only the Middle Eastern lands but their people, their culture and social organization, and the political revolution which grips these Bible Lands today.

It is worth reading the book for the intensely interesting geographic description of the Middle East, with excellent charts and maps. But there is much more concerning "State and Society" and the volume reaches its climax in the fine treatment of the religious element under "Mosque and Church." The startling amount of facts and figures show that the author has done a lot of research as well as traveling, living and working in these lands for many years.

A new edition of *Introducing Islam*, the illustrated booklet (by the reviewer) which describes the main religion of these lands, has been published by Friendship Press to supplement the above books.

A Tool in His Hand, The Story of Dr. Paul W. Harrison of Arabia, by Ann M. Harrison, Friendship Press, New York, 1958. Pp. 170. Cloth $2.75.

It is fortunate that this charming short biography of a great medical missionary to the Middle East has appeared just at this time. The wife of the noted doctor, who is still living, but retired from his work in Arabia, has written with such understanding of his kindly character as only one in the family could have.

Many who have heard Dr. Paul Harrison speak have called him the "Will Rogers of Arabia," for he possesses a marvelous sense of humor. He is undoubtedly one of the greatest surgeons of our generation and the top medical schools of the country desired him to give clinical demonstrations when he was at home on furlough.

He went to Arabia because Samuel Zwemer convinced him that it was the most difficult mission field in the world. This short biography should be far more thrilling than fiction for any young person and every older person as well.

Pastors should certainly read all the above books unless they are to fall behind the people of their church in mission interest for the year ahead.

In addition we may only mention the other study books: *New Voices, Old Worlds*, Stories of leading Middle East Christians, by Paul Geren. *Caught in the Middle*, about the youth of this area, by Glora Wysner.

All these study books are published by Friendship Press, 257 Fourth Avenue, New York City 10, New York.

J. Christy Wilson

The Henrietta Mears Story, by Barbara Hudson Powers. Fleming H. Revell Co., New York, 1957. Pp. 191. $2.50.

Here is the story of a dedicated Christian woman. She has often been described as "phenomenal," certainly there is no other just like her in our time.

Miss Mears was a pioneer in Christian Education in the First Presbyterian Church of Hollywood, California. She now has more than 6,000 in the Sunday School and some 600 in her college-age group. The rest of the Christian Education program of this great church is in proportion—yet Miss Mears can leave it and travel all over the world because she has developed leadership to take care of the whole organization. Close friends and associates of Miss Mears, and they are legion, call her "teacher" as a term of both respect and affection.

In the second place Miss Mears is the Editor-in-Chief of the Gospel Light Press, which has for years been publishing Sunday School Materials which she describes as, "Bible-based, Christ-centered and child-concerned." They cover all ages and the Press has become a very successful business institution.

The third major concern of this remarkable lady is that she is founder and director of Forest Home Christian Conference Center. It is said that Billy Graham met a turning point in his life there, as have thousands of others now in Christian service in all parts of the world.

J. Christy Wilson

The Meaning of Baptism, by John Frederick Jansen. Westminster Press, Philadelphia, 1958. Pp. 125. $2.50.

Those who prize Dr. Jansen's thoughtful meditations on the Sacrament of the Lord's Supper (GUESTS OF GOD: Westminster Press), will welcome this companion series on the meaning of Baptism. In twenty-one devotional studies which explore the various facets of the Reformed doctrine of Baptism, the writer establishes himself as a clear teacher, a capable theologian, and a man of letters.

These chapters are arranged in an excellent pattern which gives wholeness to the study of one of the most misunderstood rites of the Christian Church. The first six chapters are grouped under the theme, "Bearing His Name," and explain what it means to bear God's name in Baptism. The second movement in the discussion is "Sharing His Death," in which Dr. Jansen shows in six further studies what responsibility is involved in receiving the name given in baptism. The third section, "Life in His Spirit," shows how much we must yield of ourselves in order to share the new life which Christian Baptism initiates.

Dr. Jansen writes excellent English prose. He has through his two volumes on the sacraments created a new concern for their proper interpretation and has set them within the context of the total witness of the Church. He is an example of that sane thinking and sober writing that one covets for the preaching ministry of the Church.

Donald Macleod

Power in Preaching, by W. E. Sangster. Epworth Press, London, 1958. Pp. 112. 7s. 6d.

This volume completes W. E. Sangster's trilogy on Preaching. The first, *The Approach to Preaching*, introduced and explored the subject. Following in logical succession, *The Craft of the Sermon*, developed the theme and provided teachers of preaching with a very admirable text-book. This third book discusses the factors that make the pulpit a center of influence and power.

Dr. Sangster, who stands in the front rank of British Methodism both as a churchman and preacher, treats the whole matter of preaching in a well-balanced and realistic manner. The quality of his thinking is always deeply spiritual, but at the same time he does not lose sight of the practical. In the first two chapters he emphasizes the need for us to believe in preaching and to keep to the

centralities. "No sustained ministry is worthy which fails to do that" (p. 43). Then in the next four chapters he outlines a strategy by which the effectiveness of the pulpit is assured: Work at it; make it plain; make it practical; glow over it. Then he concludes by calling for preaching that is steeped in prayer. "No amount of labour on central things, no effort to make preaching plain and practical, no study to learn how to glow over it and grow in faith in its importance, would have any sense in itself or hope of success, if the preaching were not all drenched in devotion" (p. 101).

Teachers of preaching will find here the many *musts* of homiletical theory set forth in a very convincing and pungent form and will recommend to every student the reading of this slim volume whose size belies its worth.

DONALD MACLEOD

This I Learned, by Eldred A. Chester (Pp. 78); *In The Last Analysis,* by A. E. Kerr (Pp. 98); *Protestant Faith and Life,* by Edward Cragg (Pp. 58). The Saddlebag Series: Ryerson Press, Toronto, 1958. $1.00.

In keeping with the publishers' effort to popularize digests and paperbacks, the Ryerson Press, Toronto, has begun a new and promising series called *Saddlebag Books.* These are not re-prints or condensations but are fresh materials by outstanding authors whose manuscripts were shorter than that required for full-length books. Four of these compact volumes have appeared: three by Canadian ministers and one by Hugh T. Kerr, professor at Princeton Theological Seminary.

The first book consists of a series of reflections and reminiscences by Eldred A. Chester, a retired clergyman who has a fine mind and shows evidence of good reading habits. These chapters will not have general appeal because they are unavoidably provincial and too sketchy to provide the wholeness one wishes to find in an autobiographical treatise.

The second, by Alexander E. Kerr, president of Dalhousie University, Halifax, and one of the outstanding ministers of the United Church of Canada, is a series of sermons preached on special occasions throughout the Dominion. Dr. Kerr is an exceedingly able preacher whose administrative duties have never dimmed his imagination nor weakened his grasp of the whole Gospel of God. Here are six sermons upon great themes, such as judgment, suffering, and salvation. They are well-written and are products of a man who knows not only the Bible but who is well read in the classics as well as in contemporary fiction.

The third, by Edward Cragg, minister of the Eglinton United Church, Toronto, is a discussion of Protestantism with a definitely positive approach. In the course of nine short chapters, Dr. Cragg deals effectively with the implications and tenets of Protestantism from historical and theological points of view. Ministers will use this little book widely as an authentic resource for study groups and will feature it on the literature in the narthex. The quality of this volume, along with the other three, augurs well for a very helpful Saddlebag Series.

DONALD MACLEOD

Secrets of Self-Mastery, by Lowell Russell Ditzen. Henry Holt and Company, New York, 1958. Pp. 169. $3.50.

Contemporary preachers know from experience that sermons which have to do with the mastery and meaning of life receive an eager hearing and a good response. The chief reason for this is that such preaching encounters man's most pressing problem and the basic needs he brings to the church for an answer.

Dr. Ditzen, who is minister of the Reformed Church in Bronxville, New York, and the author of two earlier volumes of sermons, explores in the course of twelve chapters many of the problems of the human self in its complex tensions and relationships. Then he proceeds to prescribe methods to counteract and solve these personal difficulties. The end result is, as Norman Vincent Peale indicates in the Preface, "an excellent tool for helping other people."

These chapters, which one presumes were originally sermons, are interesting, bright, pleasant, and thoroughly up-to-date in many respects. The author is obviously a prodigious

reader of contemporary fiction, poetry, and biography. Indeed his references in number and variety indicate an extraordinarily wide range of interests and concerns. What is more, his observations show a competent grasp of the mood and temper of our times.

The main and painful weakness of this book is that although it diagnoses our age with a measure of skill, it has little to say to it. On page 146 Alexander Miller is quoted as saying, "The human dilemma calls not for a resolve but for a rescue." This is indeed the message of the New Testament. Our question therefore is: Why does so much of our modern preaching leave it out?

DONALD MACLEOD

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John A. Mackay, *Chairman, Editorial Committee*

Hugh T. Kerr, *Editor*

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